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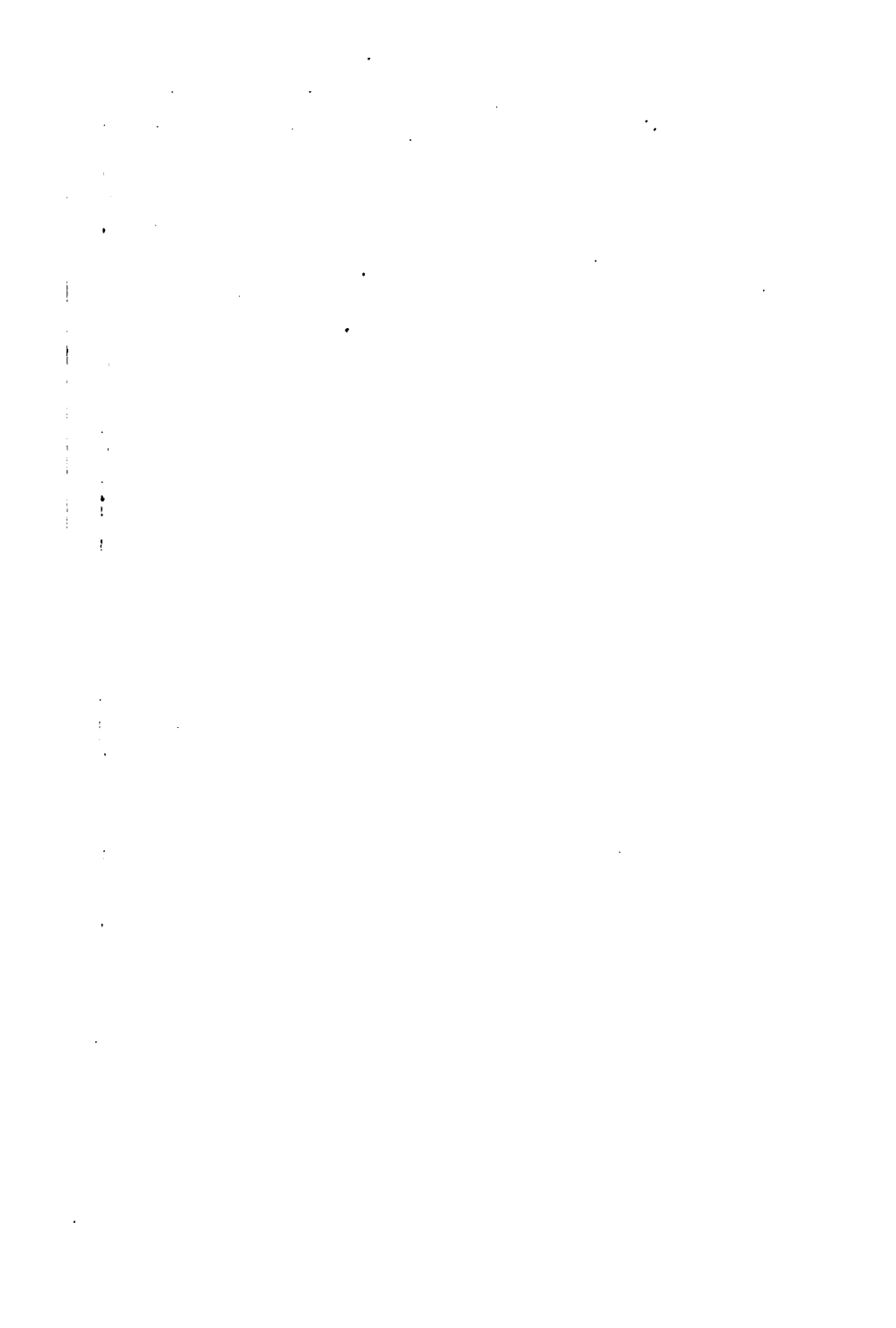
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ERRATA.

P. 2, for 1186 read 1086.

P. 5, for *Tusculanum* read *Tusculum*.

P. 11, l. 6, for *his cope* read *a cope*.

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PREFACE.

THIS book is in form a reproduction of a work published some years ago; in matter it is practically a new work. The last few years have wrought such a change in the conditions of life and study at the University that a new treatment has become absolutely necessary. And in this edition the far more satisfactory method has been followed of assigning each subject to a capable and responsible contributor. The changes of the last ten years have been almost revolutionary in their scope and results. The abolition of restrictions on married Fellows, the freer intercourse between undergraduates and their tutors' families, the introduction of the drama, the gradual severance of the official connection between religion and the University, the increase of earnestness and interest in social problems, the greater opportunities afforded for the exhibition of individual tastes, the admission of women to the Examinations, and the many changes in the Examination System—all this has made the life of the Oxford of to-day a very different thing to the life of ten years ago.

The most ardent reformer will scarcely assert that these changes have been absolutely beneficial in every case, and the reforms have been vigorously opposed by a large section of the University. On the other hand, in a time of intellectual activity and unrest, the University was obliged to conform its system to the modern spirit, and a little stirring of the waters is good for the body academic as for the body politic. At all events, we may console ourselves

with the reflection that the energies of the reformers have almost exhausted themselves, and that the University will now have a space to digest and turn to use the reforms which have been forced upon her with such alarming rapidity. It is hardly possible to catch and stereotype the elements of a life so changing and so complex as that of Oxford—but I hope the main features have been faithfully portrayed. I have to thank the authorities of most of the Colleges for their courtesy in answering the questions addressed them.

I shall be very grateful for any suggestions which may tend to make this book more useful and complete.

A. M. M. S.

HIGH CROFT,
near GODALMING,
July, 1887.

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CHAPTER I.

HISTORICAL SKETCH OF THE UNIVERSITY.

THE Universities formed one of the most characteristic elements of mediæval life. They held an important and peculiar position. Intimately connected with the Church, to which indeed they owed their existence, they were by no means included in the Church's organization; nay, they stood outside it, not always in an attitude of friendliness. The Universities were the main-stays of orthodoxy; they were also the chosen haunts of heresy. Free thought on the most sacred subjects—elsewhere proscribed—flourished among the citizens of these student-republics. The great movement of the eleventh century to which the Universities of Europe owed their origin, is identified with the name of an heresiarch—Abelard. The influence of Oxford, of Paris, and of Prague reached its highest level when their destinies were swayed by heretics—Wycliffe, and Gerson, and Huss, respectively. The case was not far different with the relations between the Universities and the Temporal power. They must be reckoned with the municipal corporations, the monastic orders, and the civic leagues as one of the great forces hostile to feudalism. Fiercely democratic in tone, in government republican, they stood in dramatic antithesis to the prevailing social and political system.

If Oxford must yield in point of antiquity to Bologna, and in that of cosmopolitan influence to Paris, yet it may

claim to be more truly national than either. Of English institutions there are few which have entered so deeply into the national life as the University of Oxford. For centuries past it has mirrored that life, alike in greatness and shame, in faith and sin, with unvarying fidelity. To Englishmen, then, the history of the University must always be deeply interesting. If, however, an inquirer demand the time when first that history began, he can obtain no definite answer to his question. The beginnings of the University of Oxford are buried in a profound obscurity. A century ago it was not so. Then—unless ill chance brought a sceptic from the sister University on the scene—the Oxonian could, without fear of contradiction, claim the immortal Alfred as the first “Founder and Benefactor” of his Alma Mater. In these days of enlightenment nobody believes in the “Alfredian fiction,” and the exact date at which the University entered on its history must be relegated to the region of things unknown.

It seems fairly certain that the town of Oxford¹ can claim an antiquity of at least a thousand years. The story of Saint Frideswide, though itself a mere legend, and existing in documents of a comparatively late date, seems to embody an historic fact. In the eighth century, it may be fairly believed, a community of nuns established themselves on the site, which in later times has borne the name of Oxford. As for the name itself, it first makes its appearance in the Saxon Chronicle under the year 912.

In the last quarter of the eleventh century (A.D. 1186), there was compiled that famous survey which is known as the Domesday Book. It contains a very careful and detailed account of Oxford, but in that account there is not a single word to indicate the existence of the University. Yet the statements of the Survey are not without interest to the

¹ *Vide* “The Early History of Oxford,” by J. Parker, chap. iv. (Oxford Hist. Soc. 1885.)

student of academic history. For the Church appears to hold a very prominent position. Out of 297 "mansions" of which the owners are recorded, no less than 115 are said to be the property of ecclesiastics. This fact is important, for there can be no doubt that the University owed its origin to the Church.

Around the foundation of Saint Frideswide there gathered a settlement of wooden houses, from which came in after times the historic town. Out of the schools which were attached to the same foundation, there developed by slow degrees the historic University. The exact date when the schools became the University cannot be certainly determined, but there would seem to be good reason for assigning the reign of Henry II. as the period at which the transition was accomplished. It is indeed true that Robert Pullus is said to have lectured on Theology as early as 1133, and Vacarius on the Civil Law, a few years later, but both the one and the other were probably "either mere teachers in the royal court, or private tutors under the Canons of St. Frideswide."¹ In the year, 1187, however, at the very end of Henry II.'s reign, there is definite evidence that the University was in existence. Giraldus Cambrensis records how he came to Oxford in that year, and read his new work on the "Conquest of Ireland" to mixed audiences of citizens and scholars, whom he entertained sumptuously. In 1187, then, and for some time before, how long is uncertain, there was an University in Oxford.

But what was an University? One of the most distinctive features of the Middle Age was the tendency to association which operated in every sphere of life. The existence of this tendency can be traced in the rise of religious orders, of orders of chivalry, of municipal corporations, of trade-guilds, and craft-guilds, and, also, of universities. An

¹ Vide "Lectures on Mediæval and Modern History," by Bishop Stubbs, p. 141. (Clarendon Press, 1896.

University, in fact, was precisely a "scholastic guild, whether of masters or students."¹ A degree was a "license to teach;" a formal declaration of competence, and a solemn admission into a society.

The early years of the University were not years of peace. Indeed, throughout the whole mediæval period disturbances were of frequent occurrence. These disturbances were of three kinds, as the scholars directed their enmity against the townsfolk, or against the external powers of Church and king, or against one another.

The scholars were necessarily brought into close contact with the citizens of the town where they dwelt: there were sufficient reasons for rendering that contact the occasion of quarrel. To begin with there was the great question of rent, in all ages of the world a source of ill-feeling, markedly so in mediæval Oxford. It must be remembered that the students were not, so to say, housed by the University in Colleges and Halls, but dwelt in rooms hired from the townsfolk. These latter fleeced the students, who retaliated. Hence heartburnings, reprisals, riots. Then there was the even greater question of jurisdiction. The University, as has been shown, was essentially ecclesiastical. The students were all "clerks," and as such claimed exemption from the ordinary tribunals. This exemption was intolerable to the townspeople, who suspected, not unnaturally, that the riotous student would find more lenient treatment in the Court of the Chancellor, than in the Court of the Mayor. This question of jurisdiction, then, was the fruitful source of "town-and-gown" commotions, some of which assumed the most serious dimensions.

In 1208² there broke out in Oxford a famous disturbance, which at one time threatened the very existence

¹ *Vide* "English Historical Review," No. iv. p. 644.

² This account is taken from Matthew Paris, "*Chronica Majora*," vol. ii. p. 525, *sq.* (Rolls edition.)

of its University, and left its mark on the subsequent relations of scholars and citizens. It happened on this wise. A certain clerk accidentally killed a woman and fled. The Mayor and townsfolk found the corpse, and at once instituted an inquiry as to the author of the outrage. They succeeded in discovering his name and residence. It appeared that he occupied a house in conjunction with two companions. Thither the Mayor and his followers proceeded, and when they could not find the guilty clerk, laid hands on his two guiltless comrades and cast them into prison. It so happened, unfortunately for the clerks, that King John then reigned in England, and he was well known to be an enemy of clerks. Indeed, he was reported to have remarked, when he heard of the murder of a priest, "that he had been relieved of an enemy." The townsmen of Oxford, then, were sure to meet with sympathy from King John. In fact, the King ordered the unhappy students to be hanged, which order the townsfolk at once carried into effect. The consternation among the students was immense. "When this deed was done," says the old chronicler, "the masters and their disciples, to the number of 3,000 clerks, departed forthwith from Oxford, so that not one out of the whole University remained." The citizens had triumphed for the moment; with victory came repentance. They had veritably "slain the goose which lay the golden eggs." Without the scholars, "the hope of their gains" was gone. They made haste to solicit the return of the exiles. But that was not easy to secure, for the scholars were greatly incensed, and demanded hard terms. Years passed before the final settlement could be arranged.¹ At last, however, the Papal Legate, Nicholas of Tusculanum, dictated the terms on which the citizens should be admitted to pardon, and the University return to Oxford. The townsmen who let

¹ "Monimenta Academica," vol. i. p. 1, sq. (Rolls Series.)

halls to students were to remit half of the rent for two years; to pay a sum of fifty-two shillings every year to be expended on poor scholars; to feast a hundred poor scholars every year on St. Nicholas' Day on bread, beer, "potage," and one dish of fish or flesh; to swear that they would sell provisions to the students at a reasonable price, and to surrender any clerks, whom they might have occasion to arrest, to the Bishop of Lincoln or his deputy. These were hard terms, and they fell with equal severity on guilty and innocent alike. A further condition was added to mark the distinction between them. "Let all those of you," says the Cardinal, "who have confessed and been convicted of hanging the clerks, come at the bidding of Hugh, Bishop of Lincoln, as soon as the interdict is released, with bare feet, without cloaks, and bare-headed, the whole commonalty following you, and take up their bodies and bury them in the cemetery, where the clergy shall appoint." This sentence of the cardinal may be said to have founded the jurisdiction of the Chancellor, which has ever since been admitted to extend over the members of the University. The Chancellor is said to be nominated by the Bishop of Lincoln, whose immense diocese then stretched from the Humber to the Thames. It is not without significance that Oxford was never during the Middle Ages the seat of a bishop. The bishops of Lincoln took the greatest interest in the University, watching over its interests and guarding its privileges against king, pope, and townspeople with admirable constancy; but they could not at such a distance exercise that dominant influence which was exercised in the parallel instance of Paris, by the bishop of that city. The Chancellor of Oxford was at first like the Chancellor of Paris, the bishop's official. The Chancellor of Paris¹ never became anything else, for the constant presence of

¹ For the position of the Chancellor of Paris, see an article by the Rev. H. Rashdall, in the "English Historical Review," No. iv. p. 639. *sq.*

the bishop prevented him from becoming, so to say, detached from the see. The University of Paris found its natural head in the Rector. The Chancellor of Oxford—not subject to the influence of a present bishop—identified himself increasingly with the University until he came to be, and to be regarded as its natural head: he was in fact in Oxford what the Rector was in Paris.

The contests which the students waged against the townsfolk were not comparable in violence and pertinacity with those which they waged against one another. In the Middle Ages provincial feeling was far more intense than it is to-day. Communications were difficult. The general tendency of mediævalism was towards permanence. That fruitful source of mutual antipathy, mutual ignorance, was integral to the age. North countryman hated South countrymen, Welshman detested Englishman with an enduring hostility. Oxford University drew together to a common centre all the various sections of the nation. From all parts of the country the students flocked thither: bringing with them to their new home their traditional antipathies, their local, personal, and political rivalries. Foreigners, also, were not uncommonly included among the members of the University: though, in this particular Oxford never seems to have at all approximated to the position of Paris, which formed the intellectual centre of the West. In effect, England throughout the Middle Ages, and indeed, more or less throughout her whole history, has stood very much outside the community of Europe. This isolation, the inevitable result of geography and history, has had great results in many directions, and among them in the direction of her Academic life. Oxford was, perhaps, less cosmopolitan than any other first-class University. Yet even so, the divisions among the students were almost as deep as those which severed into "Nations" the students of Paris. And thus, the organization of Paris was adopted as the model on which

to construct the organization of Oxford. The basis of both was the division into Nations. As Paris had its four Nations each represented by its rectors, or proctors, so Oxford had its two Nations, ranged under their respective "proctors." The "Northern Nation" carried on an incessant feud with the "Southern Nation," in which was included the Welsh and Irish students. The two proctors into whose hands is given the charge of the discipline of the modern University perpetuate the memory of its mediæval contests. These contests were many and serious. Sometimes the royal power had to be invoked before peace could be restored. Perhaps the most critical of these civil wars was that which broke out early in the fourteenth century, and which left permanent traces on the subsequent history of the University.

In the year 1333 there happened a great fight between Northerners and Southerners.¹ In vain the Chancellor exerted himself to restore order. The prisons in the castle were full; the sheriff was at his wits' end to find room for more rioters: and still the disturbance went on. The more studious members of the University were quite unable to pursue their studies, and in despair of ever attaining the tranquillity for which they longed, a number of northern students resolved to depart from Oxford and seek a home elsewhere. The place which they selected was Stamford, already the seat of flourishing conventual schools. At first all went well. The exiles received a warm welcome from the townsfolk of Stamford. Their first act was to address the King; they declared the reason of their conduct. Oxford was no place for scholars by reason of its perpetual commotions. But the University of Oxford had likewise appealed to the King. The representations of the University were strongly supported by Queen Philippa and the Bishop of Lincoln. Edward III. ordered the schismatic

¹ "Collectanea" (Oxford Hist. Society), vol. i. part 1.

students to leave Stamford: an order which was only carried into effect by the employment of positive violence. The University was thoroughly frightened; and we find among the obligations imposed upon Masters of Arts at their inception, a solemn oath never to lecture or read at Stamford.¹ It was the last occasion on which the University found itself face to face with the danger of dispersion. Already the Colleges were taking a prominent position; the ties of material interest which bound the students to the banks of the Isis were becoming strong enough to resist the strain of any internal disturbances. The University, in fact, was becoming wealthy, and with the Colleges came better order among the students. The great plague of 1347 did not spare Oxford: the number of members is said to have been reduced to one-fifth of what it had formerly been. Then the great struggle with France drew the interest of Englishmen into another channel, and for many years Oxford was in comparative quiet.

In the thirteenth century the students of Oxford were engaged in a famous contest with the Papacy. The origin of this contest is perhaps to be traced to the intense sympathy which existed between the University and the nation. It has always been an honourable characteristic of Oxford that it has thrown itself heart and soul into the great interests which, wisely or madly, have absorbed the attention of the English people. In no period of its history was that characteristic more marked than in the period of the Middle Age.

During the minority of Henry III., the Papacy had a magnificent opportunity of recovering the position in the affections of Englishmen which the rash conduct of Innocent III. had forfeited. The government was virtually in the hands of the Papal Legates. They had good intentions: so far as was possible they were loyal to their trust,

¹ "Munimenta Academica," vol. ii. p. 375. (Rolls Series.)

but the time was not propitious. The Papacy was entering on its fatal contest with Frederick II. It was indeed a contest

"Where he that winneth, loseth most; who trophies boasts,
hath none;

Where he who dies, the victor's prize, and he alone,
hath won."¹

That most unhappy contest worked evil to the Papacy in every direction. The need for money to carry on the "Crusade" compelled the popes to fling to the winds all considerations of rectitude, and to strain every effort to make full use of every chance in order to wring money out of the nations of Christendom. Such a chance was the minority of Henry III., and such was the conduct of the legates that throughout England the deepest indignation was felt against the Papacy. This indignation found expression in various ways—in the anti-Papalism of Matthew Paris, and the ballad writers, in the firm resistance to Papal assumptions made by the great Bishop of Lincoln, Grosstête—in the organized lawlessness of Robert Twenge, and also, and not least important, in the conduct of the students of the University of Oxford. The feelings of the students found expression in 1238, and as is not infrequent, the immediate occasion was sufficiently trivial.² The legate, Cardinal Otho, visited Oxford, and took up his residence in Oseney Abbey. Some members of the University took occasion of his visit to address to him certain petitions. Their reception was anything but courteous. The doorkeeper, who happened to be a foreigner, refused them admission. Irritated at the refusal, and strengthened by the accession of many students who came flocking from all parts of the city, they made a determined attack on the

¹ E. A. Freeman. See "Original Ballads by Living Authors," published by Joseph Masters, 1850.

² Matthew Paris, "Chronica Majora," vol. iii. p. 481. (Rolls Series.) The story is very well told by Mr. Maxwell Lyte, "Hist. of the University," p. 34.

door. In the course of the combat, the Legate's chief cook, who happened to be his own brother, poured a cauldron of boiling broth upon the face of an Irish beggar, and was at once shot dead by a Welsh student. The rest made efforts to fire the monastery. This decided the Legate, who, covering himself in his cope, fled into the belfry, and there lay concealed, until help came from Abingdon, where King Henry was residing. Under the escort of the soldiers, whom the King had at once sent to the scene of disorder, the Legate managed to make his escape, but as he rode away he could distinguish amid the din, the ominous words, "Usurer," "Simoniac," "Spoiler," "Money-grubber," and the like. The contest having come to an end, the rioters had to pay the penalty. They were placed under excommunication, and it would have fared ill for the University if the English bishops had not interfered in its behalf, and bluntly told the incensed Cardinal that the root of the mischief was the insolence of his own servants.

The students of Oxford took the deepest interest in the great constitutional struggle of Henry III.'s reign; they seem to have thrown themselves vigorously into the cause of the barons, and by consequence they brought down upon the University the wrath of the King. There is nothing surprising in this. The constitution of the University was eminently adapted to develop a love of freedom, for it was essentially republican. The immense value of this fact can scarcely be overstated. Feudalism has had many admirers; it is not without attractive features; but at bottom it was a veritable slave system. It tended to shrivel away into a dull tyranny of caste. It was a great thing that there should be in the University of Oxford an emphatic and perpetual protest against this. The University, then as now, was the centre of the higher education of the nation. Thither came the sons of barons as well as the students of humbler birth. Within the charmed circle

of the University the servile distinctions of social status faded into insignificance. There liberty reigned, and, as inseparable from true liberty, there merit was supreme. It was in itself a most precious education for the youth of mediæval England that they should during the most impressionable period of life be brought under the influence of free ideas, and be enabled to make practical acquaintance with Liberty. And during the thirteenth century there was a special reason, apart from these general considerations, which tended to make the University of Oxford devoted to the cause of freedom. About the year 1221, the Dominicans, or Preaching Friars, first took up their residence in Oxford; and in 1224 they were followed by the Franciscans, or Mendicant Friars. Both these Orders were in the first energy of their institution. The force that had created them was a burning love for men. That all men are equal before their Maker was a cardinal article of their faith. Wherever they came they infused into the Church a freer spirit, the true spirit of Christian democracy. Their influence was apparent in every direction—in religion, in art, in science, in politics. Almost at once they took up a prominent position in the Universities, and among them, in Oxford. Perhaps the three most distinguished of English churchmen, certainly the most famous members of the University of Oxford during the thirteenth century, were intimately connected with the Franciscan Order, Robert Grosseteste, Adam de Marsh, and Roger Bacon. The first was through a long life a most constant friend to the University, and the recognized leader of the English Church. Alike against domestic traitors and foreign oppressors, Grosseteste presented a firm front. None of his contemporaries made so permanent an impression upon the national mind. Even after death the belief of Christendom regarded him as the scourge of a too mundane Pontiff; and though he was never formally canonized, the devotion of his

countrymen attributed to him all the powers and prerogatives of a canonized saint. Miracles were wrought at his tomb, and his name was invoked in the prayers of the faithful. For centuries after his death his authority was almost absolute in the schools. Adam de Marsh was regarded in his own day as the glory of the University. According to the custom of the time he received the title of the "Illustrious Doctor." Among his personal friends were Grosseteste and the Earl Simon de Montfort, and Roger Bacon, whose judgment of contemporaries is not usually too kindly, speaks of him with enthusiasm. In later times the fame of both the Bishop of Lincoln and of the great Oxford Doctor has been surpassed by that of their mutual friend—the friar, Roger Bacon. The wide range of his studies, the extraordinary audacity of his speculations, his indomitable courage in overcoming obstacles before which a meaner man would have given down, his unmerited misfortunes, the long oblivion to which his name was consigned—all combine to invest the "Wonderful Doctor" with a peculiar interest. Without doubt Roger Bacon was the greatest Oxonian of the Middle Age, and yet great Oxonians were then numerous.

If the thirteenth century is distinguished in the annals of Oxford by the glorious trinity of whom mention has been made, the fourteenth century can boast the names of the three great schoolmen—John Duns Scotus, William of Ockham, and John Wycliffe. Of these, the latter is better known as a Church Reformer, "the morning star of the Reformation." The life of Wycliffe brings out very clearly the intensely national character of the University of which he was the chief ornament. In taking up the position of a Church Reformer, he was but giving expression to the wishes and beliefs of the mass of Englishmen. His doctrinal views may have been more or less heretical. They were not thought so important in the fourteenth century as

they are, apparently, in the nineteenth. It was as the exponent of the national dislike of the Papacy, as the exponent of the national yearning for greater spirituality in religion, that Wycliffe gained his great position in the minds and hearts of his contemporaries. He has been called the last of the Schoolmen, and with reason; for after his time the grand succession of "Doctors" ceased. There is a peculiar fitness in the position of the "Evangelic Doctor" as the last of the series. The labours of the Middle Age rendered possible the Renaissance, of which the most fruitful result was the Reformation. Wycliffe stands midway between the Middle Age and the Reformation. With him ends the greatness of mediæval Oxford. The next age was base, brutal, and sordid: the "darkest hour" which is said to precede the dawn of day. The entire character of the University underwent a transformation.

In European history the fifteenth century is memorable as an age of war: in English history it is the age of Agincourt and the Wars of the Roses. Yet, while it is true that battles and sieges crowd the record of the contemporary writers, it is not less true that the fifteenth century is important in universal history, not as an age of war, but as an epoch of transition. Then began, or, to speak more truly, then became manifest that Revolution, which men have agreed to call the Renaissance, or New Birth. It was so indeed; but it was also, and not less definitely, the Dis-solution, or ending of things. The young life of modern times springs into existence. Yes, but it springs out of a grave.

The growing weight of abuses had long crushed to the earth the higher life of individuals and institutions, and paralyzed their energies. Over the face of the West the shadows had been deepening slowly but surely. Yet, before the great faith of the Middle Age expired beneath that insupportable burden, before yet the deep night fell over

Europe, there was a brief moment of energy, a convulsive effort, an exertion of despair, to avert the ruin and the gloom.

The fifteenth century opens with a supreme attempt to reform the Church from within. That attempt originated in the Universities; and from the first its strength and its weakness may be deduced from the fact. The University of Paris, in particular, made the greatest exertions to bring to a successful issue this attempt at Reformation. Oxford, it must be admitted, stood aside and played a subordinate part, though representatives from the University sat in the Councils of Pisa (1409) and Constance (1415).

It is no matter for surprise that the English representatives at Constance showed less zeal for the extirpation of heresy than for the Reformation of the Church. They were in some sense under an obligation to justify, or at least explain, the evil prominence of their country in the matter of heresy. The Hussite doctrine had been drawn from the teaching of Wycliffe, and was, indeed, the most interesting and important result of the political connection established between England and Bohemia, during the reign of Richard II. The fathers of Constance recognized in the English Reformer, the first author of the heresy against which they had to contend.¹ They accordingly condemned him as "the leader and chief of the heretics of the time," and pronounced a multitude of propositions extracted from his works to be heretical.

The Wycliffite doctrines had held their ground in Oxford with great pertinacity. The struggle for their suppression had taken the form of a struggle on the part of the Archbishop of Canterbury to assert his authority over the University. The primate was supported by the King, Henry IV.; and in the year 1411 he was victorious alike

¹ Creighton, "History of the Papacy," vol. i. p. 340-1.

over heretics and rebels. The writings of the Reformer were proscribed.

In the year 1420, King Henry V.—himself, if we may believe a very well supported tradition, an Oxford man—put forth certain ordinances for the better government of the University. The lawlessness of the students had been very prominent during the years immediately preceding these ordinances, and the University authorities were obviously unable to deal effectually with it.¹ The King now required all students and servants of students to swear, on their first arrival in Oxford, to observe the statutes enacted for the peace of the University. “Also, that all scholars and their servants be under the government of Principals, able and prudent men, lawfully approved and admitted by the Chancellor and Regents, and that on no account they have their chambers in the houses of laymen, under penalty, first, of loss of privileges; secondly, of imprisonment; and, if their contumacy increase, of banishment fitly following on disobedience.” There are other regulations tending in the same direction, but this is by far the most important of all. Twelve years later—that is, in 1432²—the University supplemented this legislation of Henry V., by enacting “That all scholars of the University dwell in a hall or college of the University, where commons are provided, on pain of imprisonment.” Townsfolk, however, were permitted to lodge students by permission of the Chancellor. These statutes may be said to have worked a revolution in the character of the University. Henceforward the monopoly of the Colleges and Halls would besecure for centuries. The University would fade into insignificance before the Colleges. There was both gain and loss in this. It was, doubtless, the means of securing better discipline in the University. After 1432 there was much disorder in

¹ *Vide* “Mun. Acad.” p. 278-9.

² *Ibid.* p. 320.

Oxford, but nothing that could compare with the great riots of the thirteenth and fourteenth centuries. But, as seems to be almost invariably the case, order was purchased by a loss of liberty. The contracting process formally began in 1420, continued until the University of Oxford shrunk into a high-class school. Within quite recent times the University has made persistent, and, to some extent, successful efforts to regain its national position; and the tendency of the age is entirely in the direction of expansion.

If in this matter the fifteenth century was the beginning of a long insignificance for the University as distinct from the Colleges: in another matter it was a very famous epoch of academic history. The great buildings of the University—the Divinity School and public library—then came into existence; and the church of S. Mary the Virgin was rebuilt almost from the foundations. The famous collection of books, which has been named after a later benefactor the Bodleian library, began to be formed in the fifteenth century, through the liberality of Humphrey, Duke of Gloucester, whose name heads the list of founders and benefactors for whom the University returns thanks to God on certain public occasions.

The University, for the most part, held aloof from the great dynastic struggle. It seems to have adopted the inglorious neutrality which waits the issue of the contest, and applauds the winner. No doubt, as the result of the disorder of the time, the Chancellor now ceased to be a resident academic official, and became, what he has ever since remained, a non-resident, powerful patron. It is well known that the modern Chancellor performs all his duties through the medium of a Vice-Chancellor, appointed by rotation from the Heads of Houses.

The Renaissance necessarily affected Oxford. It was natural that the new zeal for learning which glowed in the hearts of men should draw them to the historic home of

learning. Thus the University experienced, not only an internal revolution, which made much obsolete that had been taught, and taught much that was novel and of different tendency, but also the Renaissance drew the University into new prominence, endowed it with great possessions, and secured for it the patronage and effort of great men.

Italy was the centre of the Renaissance. From that country the movement spread gradually over the rest of Europe. To Italy English students found their way in search of the "new learning." Among such students none are more celebrated than Grocyne and Linacre. The first was a Fellow of New College, who went to Italy early in the reign of Henry VII., and studied Greek at Florence. On his return in 1491, he hired a room in Exeter College, and taught Greek to the Oxford students, being the first Englishman who did so. Linacre, a Fellow of All Souls College, also studied at Florence. On his return to England he taught medicine, and became physician to Henry VIII. These men paved the way for the ardent band of students who are known as the "Oxford Reformers." In 1496, John Colet began his lectures on S. Paul's Epistles. Two years later Erasmus came to Oxford to learn Greek. Sir Thomas More, also an Oxonian, became the confidential friend of both. These men believed in the possibility of a Reformation of the Church from within. They, in the sixteenth century, perpetuated the great ambition of Gerson and his followers at Paris in the fifteenth. It was through no fault of their own that failure waited on their effort.

Thomas Wolsey, the great Cardinal Archbishop of York, stands out from the multitude of memorable individuals whose labours have left their mark on Oxford, as at once the greatest and the most unfortunate.

"He was most princely: ever witness for him
Those twins of learning, that he rais'd in you,

Ipswich and Oxford ! One of which fell with him,
Unwilling to outlive the good that did it :
The other, though unfinished, yet so famous,
So excellent in art, and still so rising,
That Christendom shall ever speak his virtue."

Thus the great poet perpetuates, as he alone could, the glories of the Cardinal as a "Founder;" and the witness of Shakespeare may not unreasonably be regarded as more than counterbalancing the unwilling ingratitude of the University. It is not, however, as the true Founder of "Christ Church" that Wolsey most deeply affected the life of sixteenth-century Oxford. In 1523, while yet his influence with the King had not begun to wane, he procured a grant of extensive liberties for the University.¹ "Its clauses were so sweeping that every right possessed by the town of Oxford was repealed, so far as the University and privileged persons were concerned, and the University was by it empowered to enter into competition with the town, both in trade and government." The comparative quiet which had reigned in Oxford for nearly half a century was at once exchanged for a vehement and protracted struggle. The town found an able champion in the person of the Mayor, Michael Hethe. When the three "Bedylls" summoned him to appear before the Deputy-Commissary of the University in S. Mary's, he returned a vigorous answer.² "The said Mayor then demanded the messengers what was the cause, and they answered that they could not tell, and then the said Michael Hethe said unto the said messengers, 'Recommend me to your master and show him I am here in this town, the King's Grace's lieutenant, for lack of a better, and I know no cause why I should appear before him; I know him not for my ordinary: if there

¹ See "Records of the City of Oxford, 1509-1583" (J. Parker, 1880), p. 33.

² *Ibid.* p. 79.

be any cause between the University and the Town, I will be glad to meet him at a place convenient: which was assigned by my lord.'” The courageous Mayor was forthwith excommunicated; and the sentence was ordered to be published in all the parish churches of the town, because when the curate of S. Ebbe's (the Mayor's parish church) proceeded to read the sentence,¹ “the said Michael compellid hym to putt of his surplesse, and to departe owt the church, or ells he wold have bett or myschevyd hym, as he thretenyd the said curate so to doo.” Ultimately, however, the Mayor had to sue for absolution, which was granted on very insufficient evidence of penitence. The contest between the Town and the University continued until 1542, when it was referred to arbitrators, whose decision decided the University to petition for the repeal of Wolsey's charter. Even this measure, however, does not seem to have restored peace to Oxford; and for many years the relations between the University and the Town were the reverse of friendly.

The University comes into contact with the general history of the Reformation when the King demands from it an opinion on the famous Divorce question. It is creditable to the independence of the Renaissance Oxonians that Henry VIII. had to exert himself in order to get what he wanted. The royal letters are an interesting commentary on the whole proceeding. The King requires the University to “accomodate itself to the mere truth as it becometh true subjects to do; assuring it that those who do, shall be esteemed and set forth, and the contrary neglected and little set by.” In a second letter he significantly reminds the University that “*non est bonum irritare crabrones*”—“It is not well to irritate wasps;” and in another epistle he practically commands the University to override the opinion of the majority, if it be adverse to the

¹ *Ibid.* p. 82.

divorce. The trusty members of the University are to "so order and accomodate the fashion, and passing such things as should proceed from that University in this case, as the number of the private suffrages given without reason, prevail not against the heads, rulers, said sage Fathers, to the detriment, hindrance, and inconvenience of the whole." The King's exertions were after all only partially successful; for when the University had with so much difficulty been induced to give an opinion, it was careful to append a condition, which went far to render it useless to the King. And this decision was declared by many to be the act of a minority.

The destruction of the monasteries must have seriously affected the University of Oxford. Itself the creation of monasticism, and in form and spirit deeply permeated with the monastic idea, it could not but be intimately bound up with the fortunes of the English monks. Indeed it seemed at first as if the colleges would follow the monasteries to the same destruction, and the great ruin would include in its operation the Universities themselves. Perhaps the eccentric personality of the great King alone averted so great a catastrophe. "I tell you, sirs," he replied to the hungry courtiers who would urge him to lay hands on academic endowments, "that I judge no land in England better bestowed than that which is given to our Universities."

The reign of Edward VI. was a period of calamity for the University. The horde of pirates and fanatics which overran England, seizing the reins of government, and bringing the realm almost to destruction, were nowhere more disastrously active than at Oxford. Everywhere the destroyer was set to work. Among the numerous acts of outrage, none was more reckless and lamentable than that which wrecked the reredos of All Souls College. The college historian¹ has related, with astonishing self-suppres-

¹ See Burrows' "Worthies of All Souls," p. 68.

sion, how "every one of its fifty statues and eighty-six statuettes was thrown down, and broken to pieces; while the projecting portions of the structure were chipped away till the whole was left a ruin."

It was not without a certain melancholy fitness that Oxford, in the next reign, was the scene of a great tragedy. The burning of the three bishops—Cranmer, Ridley, and Latimer—is certainly the most remarkable event of Mary's reign. The fair, tall cross which modern piety has erected still perpetuates the memory of these Oxford martyrs. In 1557, Cardinal Pole held a visitation of the Universities.¹ It was the last time that a representative of the Papal Power should exercise authority over an English University. The character of the visitation was not without significance. The Cardinal's visitors "went over all the colleges, and burnt all the English bibles, with such other heretical books as could be found. Then they made a process against the body of Peter Martyr's wife that lay buried in one of the churches; but she being a foreigner that understood no English, they could not find witnesses that had heard her utter any heretical points; so they gave advertisement of this to the cardinal, who thereupon writ back, that since it was notoriously known that she had been a nun, and had married contrary to her vow, therefore her body was to be taken up, and buried in a dunghill, as a person dying under excommunication." In this ignoble exhibition of impotent bigotry ended the long connection between the University of Oxford and the Roman Papacy, a termination at once unworthy and characteristic, painful and eminently instructive.

The history of the University under Queen Elizabeth was comparatively uneventful. The long tenure of the Chancellorship by Robert Dudley, Earl of Leicester, could not be to the advantage of learning. Yet he performed an

¹ See Burnet's "History of the Reformation," part ii. book 2.

useful service to the University in 1571, when his influence caused an Act of Parliament to be passed incorporating the "chancellor, masters, and scholars." Thenceforward the continuity of academic life was not threatened by the accession of every new sovereign, from whom confirmation of the charter would have to be secured. Leicester exerted his very considerable powers as Chancellor to establish Puritanism in Oxford, and the energy with which every evidence of independence was noted and suppressed, went far to explain the intellectual insignificance of Elizabethan Oxford. The great Queen twice visited the University, in 1566 and in 1592, and on both occasions showed, with pardonable pride, her rare knowledge of the Greek and Latin languages.

The most important result of Elizabeth's reign was the imposition upon the University of the Thirty-Nine Articles and the Royal Supremacy, subscription to which was required from every student above sixteen years old. "Thenceforth the University of Oxford, once open to all Christendom, was narrowed into an exclusively Church of England institution, and became the favourite arena of Anglican controversy, developing more and more that special character, at once worldly and clerical, which it shares with Cambridge alone among the Universities of Europe."¹

The House of Stuart was ever friendly to the Universities; and at no period of its history, perhaps, was Oxford at once so learned, so orderly, and so loyal as under the government of the unfortunate Charles. To the period of Stuart rule are to be ascribed the right of the University to send representatives to sit in parliament, and that great code of statutes known as Laudian or Caroline.

Archbishop Laud held the office of Chancellor from 1630 to 1641; that is, for a period of eleven years. During

¹ Brodrick, "University of Oxford," p. 92.

that time he worked many changes in the government and studies of the University. For more than two centuries his influence was paramount in Oxford; and, on the whole, his influence was good. Oxford rightly regards the name of Laud with gratitude and veneration. The hard times which came so soon upon the University caused his government to wear the aspect of an Age of Gold. Oxford became the head-quarters of the King: for awhile it was the centre of a brilliant court. "Wit, learning, and religion joined hand in hand, as in some grotesque and brilliant masque."¹ This brilliance, however, was misleading and transitory. The presence of Charles involved an almost total cessation of study, while his necessities stripped the Colleges of their plate, and converted it into coin.

The defeat of the King brought ruin upon his supporters; and nowhere had loyalty been more conspicuous and unselfish than among the students of Oxford University. It is not surprising, therefore, that the years of Republican government were a time of great misery to the University.

Indeed, a general ejection was, under the circumstances, inevitable, and, as a matter of fact, no less than ten heads of colleges and most of the professors were summarily removed from their posts. Successive "Boards of Visitors" tyrannized over the unhappy University. The office of Chancellor was, in 1650, bestowed on Cromwell himself. It is but just to state that the Protector was no enemy to the University as a seat of learning, and, as Chancellor, he presented the University with a collection of manuscripts.

With the Restoration came better times. Oxford again was enthusiastically loyal. Once more the University drew close the ties which bound it to the National Church. In 1681, the last Parliament of Charles II.'s reign was held at Oxford, and came to an end by a dissolution so sudden and

¹ See the very brilliant picture of Oxford during the King's residence in John Inglesant, ch. ix.

unexpected as to be almost dramatic. It was the last Parliament ever held in the University City.

Under James II., the history of the University, perhaps for the last time, becomes a leading element in the history of the nation. The attempt of the infatuated monarch to override the elective rights of an Oxford College, was not the least insignificant factor in his downfall. For the moment, loyalty to the Church triumphed over loyalty to the King, and the University welcomed the Prince of Orange as a National Deliverer. Before long, however, the natural tendency reasserted itself, and Oxford became strongly Jacobite. Indeed, the feelings of the students were so strongly on the side of the Pretender, that the Government deemed it prudent to quarter soldiers in the town during the critical year 1715.

The eighteenth century was a very inglorious epoch of academic history. The unsparing denunciation of the great historian seems to have been merited. As a national institution, in the true sense of the phrase, the University had practically ceased to exist. One fact, however, redeems the history from insignificance, and reasserts the ancient importance of Oxford. That fact is the Wesleyan movement. Whitfield and the Wesleys were all Oxford men : the religious revolution of which they were the leaders had its origin in Oxford. And rightly, for the traditions of Oxford were the traditions of an academic Iona. In the fourteenth century, the poor preachers of Wycliffe had gone forth from Oxford to work through the country. In the sixteenth century, the followers of Erasmus had from Oxford called men to the unnatural toils of unselfish reformation. And in the eighteenth it is once more from Oxford that a new Church movement makes its influence felt through the length and breadth of the land.

The nineteenth century has witnessed many changes in the University. The result of these changes has been on

the whole beneficial. In spite of mistakes, the University to-day has recovered the position which it lost in the seventeenth century; so far, at least, as was possible under the changed conditions. Oxford can never be national in quite the same way as the mediæval University; for it is no longer the sole centre of the higher education of the nation. New Universities have come into existence; provincial colleges satisfy many wants which in the ancient days could only be satisfied at the Universities of Oxford and Cambridge. These have, and always will have, an honourable precedence over all rivals. This, at least, their long and, on the whole, creditable history will secure to them. Oxford, it may be permitted to believe, will still, in the centuries to come, be able to inspire to high deeds of self-sacrifice and brave endeavour. The spirit which lit the flame of effort in Grostete and Wycliffe, in More and Wesley, which in our own day has been to the Church a regenerating force, and to the nation the call to the higher life—that spirit will remain to Oxford its peculiar and historic possession.

H. H. H.

CHAPTER II.

THE COLLEGES.

UNIVERSITY COLLEGE.

Entrance :—

The ordinary Examination is usually held in May and October for residence in October.

The subjects are as follows :—(1) Some portion of a Greek and Latin author, not less than a play of *Æschylus* or *Sophocles*, or an equivalent amount of *Homer*, *Thucydides*, *Demosthenes*, or *Plato*, together with a book of *Virgil*, or an equivalent amount of *Horace*, *Livy*, or *Cicero*, or any other classical author that has formed part of their educational course. (2) Translation from English into Latin Prose. (3) Grammar and Parsing. (4) English Composition, with miscellaneous questions to test intelligence or information. (5) Unseen passages from the Greek and Latin Authors usually read in the highest Forms of Schools. (6) *Euclid*, Books I., II., and Algebra as far as Simple Equations inclusive. (7) The whole of Arithmetic, as given in the school text-books of *Colenso* or *Barnard Smith*.

Candidates, at least a week before the Examination, may name any other special subject, such as higher Mathematics, Ancient or Modern History, Physical Science, Political Economy, in which they wish to be examined: and deficiency in any one of the subjects mentioned in the preceding paragraph may be compensated for by proficiency in

others, provided that a candidate gives evidence of being likely to pass Responsions within the first Term of residence. A Schools' Certificate with Honours exempts a Candidate from the College Examination.

A certain number of admissions are also made by open competition at the Scholarship Examination. Candidates so admitted and passing their Responsions before October have precedence in College standing over all others.

Expenses :—

	£	s.	d.
Entrance Fee	5	0	0
Caution Money	30	0	0

Terminal Expenses :—

Tuition	8	6	8
Rent	about 5	0	0

Establishment :—

With care the Battels may be kept below £90 per ann.

Degree Fees :—

SCHOLARSHIPS AND EXHIBITIONS.

17 Scholarships	value	£80.	Open.
1 Heron Exhibition	„	£70.	For those who need support.
2 Lodge Exhibitions	„	£70.	„ „ „
3 Freeston Exhibitions	„	£50.	Open to Grammar Schools of Normanton, Wakefield, Pontefract, and Swillington.
4 Gunsley Exhibitions	„	£45.	Open to the Grammar Schools of Rochester and Maidstone.

BALLIOL.

Entrance:—

The Examination is usually held at the beginning of each Term on the Wednesday and Thursday of the week in which the College meets, with a view to residence in the ensuing Term. Candidates are expected to be present at Nine o'clock A.M. Any candidate who applies to the Butler of the College a week beforehand can be lodged and boarded in College, during the period of the Examination, at a fixed charge of £1, including attendance.

Candidates who have obtained a certificate from the University Schools Examiners are admitted to the College without further examination. Those who have passed the examination in lieu of Responsions will be examined in (1) An English Essay. (2) The Greek Text and matter of the Gospels. (3) One of the following subjects: (recognized in the Final Honour Schools of the University):—(a) The Greek and Latin Languages, (b) Mathematics, (c) Physical Science, (d) Law, (e) Modern History, (f) Theology.

Those who have not so passed will be examined in the following:—

The subjects are as follows:—(1) Divinity, including the Gospels in Greek. (2) In Greek, a written translation from either Thucydides or Demosthenes, at the option of the candidate, and a *visa voce* translation from Homer. In Latin, a written translation from either Cicero, or Livy, at the option of the candidate, and a *visa voce* translation from Virgil. No portions of any of these books are fixed beforehand. (3) Translation from English into Latin Prose. (4) Questions in Greek and Latin Grammar *visa voce*. (5) An English Essay. (6) Euclid, Books I, II; or the first part of Algebra. (7) Arithmetic, as far as Decimals, inclusive.

Candidates may also be examined, *if they please*, in other subjects, such as History, Composition in Modern Languages, and [the more advanced parts of Mathematics. Proficiency in these will be accepted as compensation for some degree of failure in classical attainments, provided there be reason to suppose that the candidate will be able to pass the University Examinations.

The Examination is not competitive, but candidates are expected to attain such a standard as will enable them to read for Honours.

Expenses :—

The fees to be paid on coming into residence by a resident in College are :—

1. To the Vice-Chancellor, on	£	s.	d.
behalf of the University .	2	10	0
2. To the College, by Scholars .	3	0	0
„ by Commoners	5	0	0
3. Caution-money to the College			
(returned when the name is			
taken off the College books)	21	0	0

Residents out of College pay only £5 as Caution-money.

Terminal expenses :—

I. i. For Tuition	£	s.	d.
ii. Establishment (<i>i.e.</i> , Library, Chapel,	8	6	8
Bed-makers, Porters, and other			
service, gas, water)	6	0	0
Room-rent—average, about	5	0	0
Cost of furniture (hire and depreciation), ¹ average	2	10	0
Building Fund	1	0	0
Rates, Taxes, Glazier, average	1	10	0
	£24	6	8

¹ The College supplies the Furniture in each set of rooms, charging to the incoming tenant 5 per cent. yearly during his occupancy on the value.

II. The weekly Battels (which are added to the above charges in the Terminal account) vary greatly, as they depend on the degree of economy exercised by each Undergraduate. The lowest do not exceed £25—30 for the *year*, the highest reach £90—95. From £35 to £45 per annum appears to be a reasonable sum to allow under this head. The weekly Battels include all expenses in the Buttery, Kitchen, Shop and Store [groceries and wine], charges for coals, messenger, gate bill, milk, fines, etc.

III. The total cost of living in College may thus be placed at £35—45 per term. In the year ending Michaelmas 1886 the total amount for the year in the seven lowest bills was less than £120 each. This includes subscriptions to games or charities, and laundress (together, on the average, about £8), sums which for convenience are paid through the College but not charged by it.

IV. An out-College resident does not pay the charges for Building Fund, for rates and taxes, etc., and only a part of the charge for establishment (£4 10s. per annum for Library, service, gas, water, college dues, etc.). With economy he may reduce expenses about £20 or £25 below the cost of living in College.

V. College fees for degrees :—					£	s.	d.
B.A.	.	.	.	.	4	4	0
M.A.	.	.	.	.	6	6	0

SCHOLARSHIPS AND EXHIBITIONS.

15 Scholarships	value	£80.	Open.
5 Scholarships	„	£60.	Open to Blundell's School, Tiverton.
4 Mathematical Scholarships	„	£80.	Open.
8 Scholarships for Law, History, and Nat. Science	„	£80.	Open.

3 Exhibitions	value £70. Open to members who have not completed their eighth Term.
1 Warner Exhibition	„ £90. Open to natives of Scotland.
2 Exhibitions	„ £100. Open to members who have not exceeded 16 terms.

MERTON.

Entrance :—

Matriculation.

Matriculation Examinations are usually held in the College Hall at 9.30 A.M. on the last Wednesday in May and November, for residence in the following Term; and on the Thursday before the College meets in Michaelmas and Lent Terms, for residence in the same Terms.

The Examination consists of :—

1. Latin Prose.
2. Greek and Latin Grammar.
3. Portions of one Greek and one Latin author, to be taken from the list of the Board of Studies for Responsions. (The books recommended are Euripides' Hecuba and Alcestis, and Virg. *Æn.* I.—V., but equivalent portions chosen from that list will be accepted.)
4. Arithmetic.
5. Euclid, Books I. and II.; or Algebra to Simple Equations.

Candidates are required to forward to the Warden, a week before the Examination, testimonials of good conduct and character for the previous three years, and to state the

Public School, if any, at which they have received any part of their education.

Candidates whose testimonials are satisfactory, will be admitted without a Matriculation Examination, if they have obtained a University Certificate exempting them from Responsions, or have passed either Responsions or the University Examination "in lieu of Responsions," which is held towards the end of September.

In the assignment of rooms, Candidates who pass their Examination in the Term before they reside always have the preference.

Expenses :—

The necessary expenses at entrance are :—	£	s.	d.
Caution Money for a Postmaster or Exhibitioner	10	0	0
" " " Commoner	30	0	0
University and other Fees	4	0	0

In some cases an Undergraduate has to purchase the furniture in his rooms, but in the majority of rooms the furniture belongs to the College, and the occupant pays a rent for the use of it.

The payment of Caution Money at entrance is dispensed with, if an Undergraduate undertakes to pay his fixed terminal charges in advance, and his Battels weekly.

Terminal Expenses :—

The fixed terminal charges, payable three times a year, are—for an Undergraduate residing in College :—

	£	s.	d.		£	s.	d.
Tuition Fees	7	7	0				
Room Rent, from . . .	2	10	0	to	6	6	0
Furniture Rent, from . .	0	10	0	to	2	0	0
Rates and Taxes, from . .	0	10	0	to	1	5	3
University Dues	0	13	4				
College Dues and Establishment Charges }	5	5	0				

The last item is reduced to £3 10s. in the case of

Undergraduates who receive the permission of the College to live in lodgings.

Battels, which include provisions and groceries of all kinds, and washing, but not wine, vary according to the expenses of each Undergraduate. The lowest in each Term are usually rather under £12, the average being about £16.

Postmasterships and Exhibitions:—

- | | |
|--|--|
| 18 Postmasterships, assigned
in definite rotation to
Classics, Mathematics,
and Nat. Science respectively | value £80, inclusive of rooms and
all allowances. |
| 4 Exhibitions | „ £60, persons are eligible
without restriction of age. |

There is also an Exhibition Fund to assist poor students and to promote study.

EXETER.

Entrance:—

The following are the subjects of the Matriculation Examination:—

1. One Greek Book: viz., Two Greek Plays by the same author; the *Media* and *Hecuba* of Euripides, or, the *Œdipus Rex* and *Antigone* of Sophocles, preferred.
2. One Latin Book: viz., Horace, Odes, Books I., II., III., and the *Ars Poetica*.
3. Arithmetic.
4. Euclid, Books I. and II.; or Algebra, to Simple Equations inclusive. Euclid preferred.
5. Latin Prose Composition.
6. Greek and Latin Grammar.
7. Unseen Translations from Latin and Greek.

The Certificate of the Oxford and Cambridge Schools

Examination Board, if Latin, Greek, and Elementary Mathematics are among the subjects specified on it, excuses from the Matriculation Examination.

Expenses:—

Fees to be paid at the time of Matriculation:—

To the University £2 10s.

To the College £5.

It is requested that the money may be brought in two distinct sums, and *not in a single cheque*.

A further payment of £25 to the College is required as Caution Money (a Deposit), and is recoverable when the name is withdrawn from the Books of the College. This sum and the Fee to the College may be paid in a single cheque.

All members of the College under twelve Terms standing are required to reside in College.

Terminal Expenses:—

	£	s.	d.
Tuition	7	7	0
College Dues:—			
Until the Term of taking of Degree of B.A. .	3	3	0
From that time until the twenty-seventh Term	1	15	0
After taking the Degree of M.A.	0	4	0
Establishment (a) for residents in College .	4	10	0
„ (b) for residents out of College	2	10	0
Bedmaker	1	0	0
Rooms (average)	4	11	0

Degree Fees:—

B.A., £4 13s. 6d.; M.A., £4 5s.

A man's average expenditure in College is £38 per Term.

Scholarships and Exhibitions:—

3 Scholarships	value £80, open.
4 Scholarships for Mathematics	„ £80, open.
4 Scholarships for Nat. Science	„ £80, open.

- 8 Stapleton Scholarships value £60, limited to persons born or educated in the Diocese of Exeter.
- 1 or 2 King Charles I. Scholarships „ £80, limited to persons born or educated in any of the Channel Islands.
- 1 Carter „ £80. Persons born in Kent have the preference.
- 2 Hasker, for the encouragement of Theology „ £80, open to all who need assistance.
- 2 How Exhibitions „ £35, limited to sons of clergy.
- 1 Gifford „ £70, limited to Ashburton School.
- 2 Symes and Michell „ £60 and £50, restricted to Students of Divinity of not less than two terms' standing.

There are other Exhibitions, open, awarded for proficiency in Classics, and in the various subjects of the Final Schools.

Oriel.

Entrance :—

An Examination is held every Term. The subjects are the same as those required for Responsions, with translation papers from Latin and Greek authors.

Expenses :—

	£	s.	d.
Admission Fee.	5	0	0
Caution Money (Commoners)	30	0	0
„ (Scholars)	10	0	0

Terminal Expenses :—	£	s.	d.
Tuition	7	0	0
Establishment (in College)	5	0	0
„ (out of College)	2	10	0
Bedmaking (in College)	2	6	8
Rent (average)	3	13	4
(Furniture may be hired.)			

Degree Fees :—

B.A., £4 2s. 6d.; M.A., £8 1s.

Scholarships and Exhibitions :—

10 Scholarships	value £80, open.
4 Adam de Brome	£80, open to deserving per-
Exhibitions	sons needing support.
9 Exhibitions	„ of various value.
2 Bible Clerkships	„ £70.

QUEEN'S. ✓

Entrance :¹—

The regular days of Examination for Matriculation at Queen's College, for those who propose commencing their residence in the following Term, are—

1. The day after Ash-Wednesday.
2. The Thursday after Ascension Day.
3. The second Thursday in November.

Supplementary Examinations are held in each Term on the day before the College meets, and on the last Thursday.

Subjects of Examination previous to Admission :—

1. Greek and Latin Grammar.
2. Translations from English into Latin Prose.

¹ The College recommends parents or guardians not to apply, under ordinary circumstances, for leave for Students, coming up before they are of age, to live out of College.

3. Greek Book :—The Hecuba and Alcestis of Euripides.

Latin Book :—Four Books of Cæsar.

Or some equivalent Latin and Greek Books.

4. Arithmetic; and Euclid I., II., *or*, Algebra, as far as Simple Equations, inclusive.

Candidates who have received from any Examining Body a Certificate which excuses from Responsions are admitted without examination.

Expenses :—

Fees paid at Admission :—

	£	s.	d.
a. Entrance Fee	5	0	0
b. Caution Money	30	0	0

For Scholars, Clerks, and Exhibitioners, whose Exhibition exceeds in value £60 a year, the Caution Money is £15.

Of the Caution Money £10 is returned when the B.A. Degree is taken, £10 more when the M.A. Degree is taken, and £5 more on compounding, the balance when the name is removed from the College Books.

Terminal Expenses :—

	£	s.	d.
Tuition (for three years)	8	0	0
Establishment	4	0	0
Servants	2	3	6
College Dues	0	6	8
Rooms (average).	6	0	0

Degree Fees :—

B.A., £5 5s.; M.A., £3 6s.

An Undergraduate may complete his three years' course for £400: he can live in fair comfort for £160 a year. The latter sum includes the whole expense of living at Oxford.

Scholarships and Exhibitions :—

20 Scholarships	value £80, open.
5 "	„ £80, open to natives of Cumberland or Westmoreland.
2 Bible Clerkships	„ £80, open.
1 Jodrell Scholarship	„ £90, open.
25 Hastings Exhibitions	„ £90, open to certain schools in Cumber- land, Westmoreland, and Yorkshire.
1 Fitzgerald Exhibition	„ £66, open to Middlesex.
1 Thanet	„ £41, open to Appleby.

And various smaller Exhibitions.

NEW.**Entrance :—**

The Examination is ordinarily held twice a year, in May and November : residence usually begins in the following Term, but those who wish to offer themselves for Respon- sions immediately may do so. The Examination is directed to ascertain that candidates for admission have a reasonable prospect (1) of passing all the necessary Examinations of the University ; (2) of reading with profit to themselves for Honours in some one School.

The Examination consists partly of *necessary*, partly of *optional* subjects.

The *necessary* subjects are :—(1) Divinity, including the Gospels in Greek (except for those who can claim ex- emption, according to the Statutes of the University, from Divinity Examinations). (2) Easy Passages for translation from the Classical Authors usually read in Schools : at the discretion of the Examiners. (3) Transla- tion from English into Latin Prose. (4) Greek and Latin

Grammar. (5) Greek and Latin Books. (6) English Composition. (7) Euclid, Books I., II. ; *or*, for those who prefer it, Algebra as far as Simple Equations inclusive. (8) Arithmetic.

The *optional* subjects are :—(1) Greek and Latin Languages. (2) History. (3) Mathematics. (4) Natural Science.

Candidates offering *Mathematics* are requested to state how much they have read in that subject.

Candidates offering *Natural Science* are requested to select one or more of the following subjects : Physics, Chemistry, Physiology.

Proficiency in any one of the optional subjects is accepted as compensation for defective knowledge of the necessary subjects, provided there be reason to believe that the candidate will be able to pass Responsions within the first two Terms of his residence.

Expenses :—	£	s.	d.
Admission Fee	5	0	0
Caution Money.	30	0	0

(No Caution Money is required from those who pay their bills in advance.)

Terminal Expenses :—

Tuition	7	0	0
College Dues, &c.	1	1	0
and 3s. 4d. in £ on their accounts.			
Rent.	4	10	0
(Furniture can be hired.)			
Bedmaker	7	10	0

Degree Fees :—

B.A., £2 2s. M.A., £2 2s.

Scholarships and Exhibitions :—

6 Scholarships, value £80, open to Winchester.

4 „ „ £80, open.

awarded each year.

There is also an Exhibition Fund.

LINCOLN.

Entrance :—

The regular Matriculation Examinations are held at least four times a year, viz., on the first Friday in each Term for residence in that Term, and also early in June for residence in the Michaelmas Term following. Due notice of the day will be given to the applicants for admission.

The Examination is in the following books and subjects :—

1. Latin Prose Composition.
2. Easy Passages of unprepared Translations.
3. A portion of some Greek Author, *e.g.*, two Greek Plays of the same Author, *or*, five consecutive books of Homer; and a portion of some Latin author, *e.g.*, the Georgics, or five consecutive books of the *Æneid*, *or*, Horace's Odes I.-III. inclusive, with the *Ars Poetica*. The Latin and Greek books selected must be such as may be offered for Responsions.
4. Greek and Latin Grammar.
5. Euclid I., II.; *or*, Algebra to Simple Equations inclusive.
6. Arithmetic.

A Certificate of the Oxford and Cambridge Joint Board, or that of having passed the Examination in lieu of Responsions will be accepted instead of the Matriculation Examination.

Expenses :—

	£	s.	d.
Admission Fee	3	3	0
Caution Money	30	0	0

Terminal Expenses :—

Tuition	7	0	0
Rent	about 4	4	0
Establishment	no return		

Degree Fees :—

B.A., £4 4s.; M.A., £4 4s.

Scholarships and Exhibitions :—

14 Scholarships, value £80, open.

14 „ from £60 to £80.

1 „ value £60, open to Bucks.

And some smaller Exhibitions.

MAGDALEN.

Entrance :—

Matriculation Examinations are usually held in May, October, and November.

Subjects of Examination :—

Candidates for Matriculation will be required to offer one ¹ Greek and one ¹ Latin Book ; to translate from English into Latin ; to answer questions in Greek and Latin Grammar, in Arithmetic, and in the Elements either of Algebra or Geometry. The following amounts of the several subjects and authors will be required :—

1. *In Algebra*.—Addition, Subtraction, Multiplication, Division, Greatest Common Measure, Least Common Multiple, Fractions, Extraction of Square Root, Simple Equations containing one or two unknown quantities, and problems producing such equations.

2. *In Geometry*.—Euclid's Elements, Books I., II.

3. *In Arithmetic*.—The whole.

4. Passages of Unseen Translation from Latin and Greek will also be set ; but omission or failure in this subject will not necessarily disqualify a candidate for admission.

5. Candidates who propose at any time in their University career to read for Honours, will, if they wish, be examined in some portion of the subject in which they propose to take Honours.

¹ Two Greek Plays or five books of Homer, with Odes I., II., III., and De Arte Poetica of Horace, or five books of Virgil, are the books recommended.

i. No Examination whatever is recognized as standing in the place of the Matriculation Examination.

ii. The standard has been going up very much recently, with an increased number of applications.

iii. It is now necessary to put down a name at least nine months beforehand.

Expenses :—

There is no admission fee: persons elected on the Foundation of the College pay no Caution Money, but Commoners pay £40, which is returned when they either take the degree of B.A. or remove their names from the College books. Persons who keep their names on the books after taking the degree of B.A. pay a fresh caution of £5, which is accounted for to them on the removal of their name.

Terminal Expenses :—

	£	s.	d.
Tuition	7	0	0
Establishment, Servants, College Dues and Rates	6	12	0
Rooms (average)	5	0	0

Degree Fees :—

B.A., £0 17s. 6d. ; M.A., £1 5s.

The lowest sum it is practically possible to live on, may be taken at £140 per annum: taking the College all through, the average expenditure may be taken at about £250 per annum.

Scholarships and Exhibitions :—

30 Demyships, value £80, open.

The annual sum of £500 is granted in Exhibitions.

BRASENOSE.

Entrance :—

Candidates for admission to this College, whose applications have been made later than March 17, 1886, are required to pass Responsions before coming into residence.

lent examination, are excused from examination in Elementary Mathematics.

Candidates who propose to read for Honours in Mathematics, Natural Science, or Modern History, will be examined in those subjects, and in so much only of the Classical subjects as is required for Responsions. Such candidates will be excused from the classical part of the Examination, if they have obtained a certificate which excuses from Responsions either in the Oxford and Cambridge Schools' Examination, or in the Oxford Local Examinations. Such candidates are requested to give notice of the subject in which they wish to be examined, in writing, to the President, a month at least before the date of the Examination.

Expenses :—

	£	s.	d.
Cautiō-money (Commoners) .	30	0	0
„ (Scholars) .		none	

Terminal Expenses :—

Tuition (3 years)	9	0	0
College dues, &c., about (in			
College)	4	5	0
„ (out of College)	1	18	0
Rent (average)	4	6	8

Degree Fees :—B.A., 10s., M.A., £1.

Scholarships :—

25 Scholarships value £80, open.

And various Exhibitions.

CHRIST CHURCH.

Entrance Examination :—

The Examination is held twice in the year :—(1) On the Thursday and Friday in October before the beginning of full Term, with a view to residence in the January following. (2) On the Thursday and Friday in the third week before the Commemoration, with a view to residence in the October following. Candidates must call on the Dean at

9.30 A.M. on the first of the two days, bringing testimonials of character for the previous two years from their Masters or Tutors.

The subjects of Examination are :—

1. Euripides : two of the following plays :—Hecuba, Alcestis, Medea ; *or*, Xenophon, Anabasis I—IV.

2. Cæsar De Bello Gallico I—IV ; *or*, Cicero de Amic. and de Senect ; *or*, Virgil, Æn. I—V.

[*Papers will be set in the books offered.*]

3. Latin Prose Composition.

4. Latin and Greek Grammar.

5. Arithmetic.

6. Euclid I, II ; *or*, Algebra to Simple Equations inclusively ; but the former is *strongly recommended*.

Expenses :—

Entrance, £5.

Caution Money, £25 : of this £12 10s. will be returned on taking the B.A. degree : the whole may be claimed on removing the name from the books.

Caution Money for Members of the Foundation and College Exhibitioners, £12 10s. : this may be claimed on removing the name from the books.

College Exhibitioners pay no Entrance Fee.

Terminal Expenses for resident under-

graduates :—		£	s.	d.
Tuition		8	0	0
Establishment (including share of				
wages of Scouts, Messengers,				
Porters, &c.)	about	5	2	10
Room-rent	about	5	0	0
Damage Account (average)		3	4	
Window Cleaning, &c.	about	4	0	
Laundress	about	1	10	0
Recognised gratuities		1	10	0

[The above expenses do not include Kitchen, Buttery, and Coal Charges, which depend on the undergraduates' orders.]

The furniture of the rooms is valued by the College valuer, and the value ranges from £15 15s. 0d. to £125 7s. 6d., according to the size of the rooms. The money is paid by the incoming and received by the outgoing tenant.

Including University Dues, 13s. 4d., and Poor Rate and Local Rate (according to rent), say £1 10s. 0d., a man may, by exercising strict economy, live in College on £32 5s. 10d. per term, or at an annual expenditure of £96 17s. 6d. This sum, which does not include vacations, is much lower than the average, but higher than the necessary expenditure of an Undergraduate, so far as College accounts go.

Degree Fees :—

B.A., £3 3s. 0d.; M.A., £3 3s. 0d.

Scholarships and Exhibitions :—

12 Junior Studentships	value	£80, open to Westminster.
41 Scholarships	„	£80, open.
11 Exhibitions	„	£45, open.
4 Fell Exhibitions	„	£40, open.
1 Slade	„	£30, open.
3 Holford	„	£60, open to Charterhouse.
18 Careswell,	„	£60, open to schools in Salop.

TRINITY.

Entrance :—

At Trinity, candidates for residence in October are usually examined in the May preceding : but Examinations are also held at the beginning of Term in October and January, when a few candidates are admitted to fill extra vacancies. The subjects are :—

1. Translation from English into Latin prose.
2. Translation of a passage of unprepared Greek and Latin into English. Passages are set from Homer, Demosthenes, and Cicero.
3. Latin and Greek Grammar, or English Essay, or both.
4. Two plays of Sophocles, prepared.

5. Five books of the *Æneid*, prepared.

6. Arithmetic.

7. Euclid Books I., II., *or*, the first part of Algebra.

For 4 and 5 equivalents may, by permission, be offered by candidates who are still at school at the time of the Examination.

Candidates may offer as extra subjects any of the following:—

1. Higher Mathematics.

2. Chemistry or Physics (one or more branches).

3. A period of Ancient or Modern History.

A Candidate possessing a Certificate that he has satisfied the Examiners of the Oxford and Cambridge Schools Examination Board in Latin, Greek, and Elementary Mathematics, if he has obtained distinction in any subject, will be admitted without any College Examination. A Candidate who holds a Certificate without distinction, or one who has passed the Examination in lieu of Responsions, will be admitted on an Examination in an optional subject of his own choice, with Latin Prose and English Essay.

Expenses:—

	£	s.	d.
Entrance Fee	5	0	0
Caution Money	30	0	0

Of the Caution Money £20 is returned when the degree of M.A. is taken; the remainder when the name is taken off the books.

Terminal Expenses:—

	£	s.	d.
Tuition (for three years)	7	7	0
College Dues	1	16	0
Servants	2	10	0

(Residents out of College pay about £1 13s. 1d. less.)

Bedmaker	1	10	0
Shoe-cleaner	0	5	0

An additional charge for servants
is made at the rate of 3s. in
the pound on the amount of
Buttery and Kitchen accounts.

Room-rent (average) . . . 5 0 0

On taking rooms in College the furniture is either bought at a valuation from the former occupant, or, in case of certain rooms, is rented from the College. The valuations vary from about £20 to £60.

The annual expenditure of an average man residing in College may be put at £115 to £120. This sum would include almost every requisite, except books and clothes. It is possible for a man by very strict economy, to live in College for £80 or £85, and for less than this if out of College.

Degree Fees :—

B.A., £3 16s. 0d. ; M.A., £6 1s. 0d.

Scholarships and Exhibitions :—

4 Scholarships, for Classics ; one
may be awarded for excellence
in Mathematics . . . value £80 open, awarded
annually in No-
vember.

1 Natural Science Scholar-
ship „ £80 open, awarded
annually in No-
vember.

The College has power to give Exhibitions, tenable on the same conditions as the Scholarships, to those who do well in the Scholarship Examination. There are also smaller Scholarships in the gift of the College. The President and Tutors are empowered to award annually, after Examination, Exhibitions to deserving Commoners of the College, reading for Honour University Examinations.

ST. JOHN'S.

Entrance :—

The Examination will be held on the Wednesday and Thursday before the beginning of each full Term. Candidates who have not passed Responsions will be examined on both days : those who have passed on the latter day only.

All candidates for admission who have gained a Certificate from the Oxford and Cambridge Board, or from the Oxford Local Examination Delegates, which excuses from Responsions, become members of the College without further Examination.

Candidates who have passed Responsions are required to show a satisfactory and competent acquaintance with *three* out of the following subjects :—

1. Latin Prose Composition.
2. Easy sight translation from Latin.
3. Easy sight translation from Greek.
4. English Questions, to test general information and powers of composition.

Candidates who have not passed Responsions must pass in *three* of the above subjects, and also in

5. Arithmetic.
6. Euclid I., II., or Algebra, including Simple Equations.
7. Latin and Greek Grammar.
8. Prepared books : one Latin, such as Virgil, *Æneid* I.—V.; or *Georgics*; or Horace *Odes* I.—III., and *Ars Poetica*; or *Cæsar*, B. G. I.—IV.; or some equivalent: and one Greek, such as Euripides' *Hecuba* and *Alcestis*; or any two plays by the same author; or five consecutive books of Homer; or Xenophon, *Anabasis*, Books I.—IV.; or some equivalent.

Candidates who offer and show knowledge of some sub-

ject for an Honour School are thereby excused from subjects 1—4, and if they have passed Responsions also from subjects 5—8.

Expenses :—

Admission Fee.	£	s.	d.
Caution Money.	6	3	0
	30	0	0

Terminal Expenses :—

Tuition (for three years)	7	0	0
For those residing after twelve terms	3	0	0
College Dues and Miscellaneous charges.	2	6	8
Bedmaker and Underservant	1	10	0
Washing	2	0	0
Rooms (average)	3	10	0

A percentage is charged on College Dues.

In all the smaller rooms, furniture is provided by the College, for which a percentage is charged. In the remainder the valuation amounts on an average to about £30.

Battels range from £30 to £40 a Term, and this includes all food, rooms, establishment charges, and tuition fees.

From £90 to £120 per annum represents the whole authorized expenditure, the former sum being economical, the latter lavish. This does not include tips, club subscriptions, books, clothes, etc. A man may actually live in College on £100 per annum, but if vacations are included, £150 would be a low sum; £200 would enable him to live comfortably, £250 luxuriously.

Scholarships :—

8 Scholarships	value £80, open.
15 „	„ £100, restricted to Merchant Taylors' School.

2 Scholarships	value £100, restricted to Coventry School.
2 „	„ £100, restricted to Bristol Grammar School.
2 „	„ £100, restricted to Reading School.
4 Senior Scholarships	„ £150, restricted to former pupils of Merchant Taylors' School.
4 Scholarships (Casberd)	„ £80, confined to members of the College.

JESUS.

Entrance :—

The subjects for the Entrance Examination are as follows :—

1. Greek and Latin Grammar.
2. Latin Prose Composition.
3. Arithmetic.
4. Euclid I., II., or Algebra to Simple Equations inclusive.
5. Horace, Odes I., II., III., with the *Ars Poetica*.
6. Euripides, *Medea* and *Hecuba*.

In lieu of (5) and (6) any books may be substituted which are accepted for Responsions.

Expenses :—

	£	s.	d.
Entrance Fee	4	4	0
Caution Money	20	0	0
Terminal Expenses :—			
Room Rent and Furniture (average) .	4	4	0
College Service	3	0	0
College Dues	1	10	0
Tuition	7	0	0

Linen, china and glass, cutlery, plate, bedroom ware, brooms, etc., are not provided as furniture.

Every member of the College is expected to subscribe to the College Clubs (Musical, Debating, Boat, Cricket, Football, and Athletic Clubs). The entrance Fee is £1, and the terminal subscription of £1 10s. entitles a member to the full privileges of all the Clubs.

The cost of Battels, which include Kitchen, Buttery, Coal, Ale, Messenger, Gate Bill, Laundress, and Grocery, may be kept within £1 10s. for the week, or about £12 for the Term.

Economical members of the College keep their whole College expenses, viz., Battels, Room Rent, College Service and Dues, Tuition, Rates, and University Dues, within the sum of from £80 to £90 for the year.

Taking the whole College, the average amount of Battels was £91 12s. 6d. The fifteen lowest averaged £83 9s. A man can keep his whole University expenses within £120 a year. Scholarships and Exhibitions:—

12 Scholarships	value £80, open.
12 „	„ £80, restricted to Wales or Mon- mouth.
4 Meyricke Scholarships	„ £80, restricted to Wales or Mon- mouth.
1 King Charles I. Scholarship	„ £80, restricted to natives of the Channel Islands.
16 Meyricke Exhibitions	„ £50, restricted to Wales or Mon- mouth.
2 King Charles I. Exhibitions	„ £50, restricted to natives of the Channel Islands.

1 Smith Exhibition	value £50, restricted to Carnarvon.
1 Phillips Exhibition	„ £50, restricted to Llandovery School.

WADHAM.

Entrance :—

Candidates who have passed the Examination in lieu of Responsions, or who have obtained the Certificate of the Oxford and Cambridge Schools Examination Board, or of the Delegates of the Oxford Local Examinations, giving exemption from Responsions, are admitted without further examination. Those who have not so passed, are required to pass an Examination in the following subjects :—

1. One Greek and one Latin Author.
2. Translation from English into Latin Prose.
3. Greek and Latin Grammar.
4. Arithmetic.
5. The first two Books of Euclid ; *or* Algebra, as far as Simple Equations.
6. An easy passage of unprepared Latin, and one of Greek, may also be set.

Expenses :—

Payments to be made on admission are :— £ s. d.

Entrance Fee 5 0 0

Caution Money 30 0 0

The Caution Money is returned when the name is removed from the College books.

Terminal Expenses :—

Tuition, till all the Examinations necessary for the Degree of B.A. have been passed 7 10 0

Establishment and Servants :—

1. For Residents in College . . . 4 0 0

2. For Residents out of College . . 3 0 0

	£	s.	d.
Bedmaker	1	6	8
Rooms (average)	4	5	0

The furniture is let out by the College, and a charge of 5 per cent. is made on the value.

Degree Fees :—

B.A., £4 4s. ; M.A., £8 4s.

The average expense for actual residence in College, which includes payment for furniture, but not for washing, is about £95.

Scholarships :—

13 Scholarships value £80, open.

5 Hody Scholarships „ £80, after an Examination
in Hebrew Literature.

PEMBROKE.

Entrance :—

The Examination is usually held two days before the beginning of the Term in which the Candidate proposes to reside.

No further examination will be required from those Candidates who hold the Certificate of the Oxford and Cambridge Joint Board; or who have passed Responsions, or the Examination in lieu of Responsions.

Those who have not so passed, will be examined in the following subjects :—

1. Arithmetic.
2. Euclid, Books I. and II.
3. Latin Prose Composition.
4. Latin and Greek Grammar.
5. A Latin Book.
6. A Greek Book.

Candidates are recommended to offer as their Latin Book, Cæsar de Bello Gallico, Books I.—IV. ; and as their Greek Book, Euripides' Hecuba and Medea.

Algebra to the end of Simple Equations may be substituted for Euclid, Books I. and II.

Expenses :—

	£	s.	d.
1. Entrance Fee to the College . . .	5	0	0
2. Caution Money ; a deposit, which is returned on taking the M.A. Degree, or on removing the name from the College books . . .	30	0	0

Terminal Expenses :—

Tuition (until all examinations for Degree of B.A. are passed) . . .	7	13	4
College Dues	2	15	4
College Expenses	2	13	4
College Service	1	10	8
Room Rent (average)	4	6	8

Undergraduates take the furniture of the rooms chosen by them at a valuation.

Undergraduate members of the College can keep their whole College expenses (viz., Battels, Room Rent, College Dues, College Expenses and Service) under £100 a year.

Degree Fees :—

B.A., £7 ; M.A. £5.

Scholarships and Exhibitions :—

1 Henney Scholarship	value	£90, open.
1 Cleobury Scholarship	„	£100, open.
4 Foundation Scholarships	„	£80, open.
2 Boulter and Radcliffe Scholarships	„	£80, open.
2 Oades and Stafford Scholarships	„	£80, open.
4 Scholarships	„	£75, restricted to Abingdon School.
1 or more, King Charles I. Scholarships	„	£80, restricted to the Channel Islands.

- 1 Morley Scholarship value £80, with the same limitations.
- 4 Townsend Scholarships „ £80, restricted to scholars from Gloucester, Cheltenham, Northleach, and Chipping Campden Schools.
- 1 Holford Scholarship „ £60, restricted to the Sutton foundation at Charterhouse.
- 1 Rous Scholarship, value £60, for a scholar from Eton
The Rous is entirely close.
- 2 King Charles I. Exhibitions, value £50, with the same limitations as the Scholarships.

Other Exhibitions to those who need assistance.

WORCESTER.

Entrance :—

The Examination is held at the beginning and end of every Term.

The subjects are :—

1. The Hecuba and Alcestis of Euripides.
2. Cicero, de Amicitia and de Senectute.
3. Latin and Greek Grammar. Other books may, with the consent of the College, be substituted for those which are here mentioned.
4. Translation from English into Latin Prose.
5. Arithmetic.
6. Euclid, Books I., II., or Algebra to the end of Simple Equations.

Candidates who hold Certificates which exempt them

from Responsions are exempted also from the College Examination.

Expenses :—		£	s.	d.
Admission Fee (Commoners)	.	8	0	0
Caution Money (Commoners)	.	20	0	0
Caution Money (Scholars).	.	10	0	0
Terminal Expenses :—				
Tuition	.	7	0	0
Rent.	.	about 4	6	8
(Furniture can be hired.)				
College Dues	.	4	10	0
Rates, Taxes, &c.	.	6	6	0

Degree Fees :—

B.A., £3 1s. ; M.A., £5 1s.

Scholarships :—

- 1 Finney Scholarship value £80, open.
- 5 Clarke Scholarships „ £80, open.
- 1 Barnes Scholarship „ £120, to encourage Biblical studies.
- 3 Scholarships „ £80, open.
- 5 Cookes Scholarships „ £80, restricted to Bromsgrove.
- 4 Eaton Scholarships „ £80, for sons of clergymen.

There are also from six to ten Exhibitions, two of which are connected with the Charterhouse School, and three with Bromsgrove School, of the value of £20.

KEBLE.

Entrance :—

The Examination is held in October for residence in October or January.

The subjects are :—

1. Euripides' *Hecuba* and *Medea*, or Sophocles' *Ajax* and *Electra*.

2. Virgil, the Georgics, or Horace, Odes I.—III. with the *Ars Poetica*.
3. Euclid, Books I., II., or Algebra.
4. Arithmetic.
5. Greek and Latin Grammar.
6. Latin Prose.
7. Easy passages of Greek and Latin, not specially prepared beforehand.

Candidates who have passed any Examination which grants exemption from Responsions are excused all these papers except (6) and (7).

Candidates to whom rooms have been promised receive them in the order in which their names are entered upon condition of coming up to the College standard in the Matriculation Examination; but, in exceptional cases, persons who have applied too late to receive a promise of rooms are allowed to offer themselves on the chance of being selected by the Warden to fill such extra vacancies as may fall in.

Expenses :—

There is a fixed annual charge of £82, which is payable in advance in three equal instalments, one at the beginning of every Term, and which includes all ordinary Battels, *i.e.*, the Rent of Furnished Rooms, Board, University and College Dues, Servants, and Tuition, but not washing, lights, or beer at luncheon and dinner. Extras, not necessarily required, are provided according to a fixed tariff, but are not allowed to exceed £5 per Term.

Degree Fees :—B.A., 10*s.* ; M.A., 10*s.*

Scholarships :—

3 or more Scholarships, annually, varying in value from £80 to £60.

1 Historical Scholarship, annual value £60.

There are several Exhibitions confined to members of the College.

HERTFORD.

Entrance:—

The Examination is held on the Thursday before the meeting of the College each Term.

Candidates are examined (unless they have obtained any Certificate, or have passed any Examination which excuses them from Responsions) in the following books and subjects, viz.:—

1. Euripides, Hecuba and Alcestis.
2. Virgil, Georgics.
3. Latin Prose Composition.
4. Latin and Greek Grammar.
5. Arithmetic.
6. Euclid, Books I., II.

Other Greek and Latin Books may be substituted for those above mentioned, provided that the quantity in each case be not less than is required for Responsions.

Expenses:—

	£	s.	d.
Admission Fee	5	5	0
Cautio Money	30	0	0

Terminal Expenses:—

Tuition	6	13	4
Establishment (in College)	6	0	0
„ (out of College)	3	6	8
Rent (average)	5	0	0

Degree Fees:—

B.A., £5 5s. ; M.A., £5 5s.

Scholarships and Exhibitions:—

30 Scholarships	value	£100, most of them open.
4 Meeke } Scholarships	„ {	£40, limited to the Free
2 Lucy }		Grammar School of
		Worcester and Hampton
		Lucy, respectively.
3 Lusby Scholarships	„	£50, open.

- 1 Macbride Scholarship, value £50, open.
 1 White Exhibition }
 1 Brunsell Exhibition } In the gift of the Principal.
- There are also four other Scholarships.

ST. MARY HALL.

Entrance :—

There is no Entrance Examination.

Expenses :—

For Gentlemen willing to adopt a strictly frugal scale of expenses.

Fees, to the Hall, on Entrance, £5.

The annual payment, including all expenses (excepting for Fuel and Candles, and the Laundress' Bills), will be fixed at £76; or, if Rooms already furnished are preferred, at £81 (for a residence of 24 weeks).

The payment of one-third of these charges at the commencement of each Term (reckoning Easter and Trinity Terms as one) will render the deposit of Caution Money unnecessary.

If such payment be not made, a sum of £30 will be required as Caution Money, to be deposited before the commencement of Residence.

The Caution Money will be returned by instalments, viz. :—

On taking the Degree of B.A., £10.; M.A., £10.

The £81 is thus apportioned :—

	£	s.	d.
Tuition	20	0	0
Rent of Furnished Rooms	15	0	0
Battels, for 24 weeks	27	0	0
University Dues, Servants, and other			
Establishment charges	19	0	0

£81 0 0

The total expense of obtaining the B.A. Degree need not, in the case of a fairly prudent and diligent Student, exceed the sum of £300, viz. :—

	£	s.	d.
Entrance Fee (to the Hall) . . .	5	0	0
Matriculation ditto (to the Univ.) . .	2	10	0
Battels, 3 years, at £41 . . .	243	0	0
Fuel and Lights (say) . . .	15	0	0
Laundress . . .	10	10	0
Degree Fees (to the Hall) . . .	5	0	0
„ „ (to the Univ.) . . .	8	0	0
	£289	0	0

For those who prefer not to adopt the Special Plan described above, the preliminary payments are :—

	£	s.	d.
Matriculation Fee (to the University) . .	2	10	0
Entrance Fee (to the Hall) . . .	12	2	6
Caution Money (deposit) . . .	30	0	0
	£44	12	6

The average annual expenses range from £90 to £100 per annum.

Exhibition :—

1 Newell Exhibition, value £30. Preference is given to the kin of the Founder.

ST. EDMUND HALL.

Entrance :—

Candidates are not required to pass an entrance Examination.

Expenses :—

Students are admitted either (i.) on the Fixed Payment

System, or (ii.) on the ordinary system of Caution Deposits and Payments at the end of each Term.

(i.) Fixed Payment System :—

There is no Entrance Fee or Caution Deposit.

Terminal Expenses :—

Each Undergraduate pays at the commencement of each Term, £26 6s. 8d. This sum includes Board, Rooms (furnished), Tuition, Rates, University Dues, *all* payments to servants, and all charges to the Hall.

Tuition :—

This includes admission to all the Lectures given to Members of Queen's College (together with the Lectures of other Colleges in the combined List with Queen's), as well as those given in the Hall.

Furniture :—

No charge, except in case of undue damage, which is estimated by a Professional Valuer.

Residence :—

The period of residence covered by the Fixed Payment is three terms of eight weeks each. Residence in Vacations will involve an extra charge for Board, etc., of 4s. a day.

University Dues and Rates :—

Under this head are included the Terminal University Dues, Poor and Local Board Rates, &c., but not the Matriculation Fee (£2 10s.), or Fees for the University Examinations or Degrees.

On this system and from the data above given, it is possible to calculate beforehand almost precisely the cost of the whole University course of three years.

(ii.) Caution Deposit System :—

	£	s.	d.
Entrance Fee	5	0	0

Caution Deposit, returned when the name is removed from the books	14	0	0
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Furniture, varying from	£12 to 21	0	0
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Furniture may be hired from the	£	s.	d.
Hall, but in this case the			
Cautions Money is.	21	0	0
Terminal Expenses (to be paid at the end			
of each term) :—			
Tuition (as above) and Hall Officers	5	5	0
Hall Servants	2	0	0
Establishment Charges	2	2	0
University Dues and Poor Rate (say)	0	13	0
Room Rent (according to site)			
one-third of £8, £10, or £12.			

To these items have to be added Laundress, Battels (or Board), and Fuel.

The extras on this System (not included in the payments made to the Hall) are Groceries and Lights, and an extra Terminal Fee of £1 paid personally to the Bedmaker. All the other items mentioned above as extras on the Fixed Payment System are already included (so far as they may happen to have been incurred) in the Terminal Bill.

Degree Fees :—B.A., £4 9s. ; M.A., £4 9s.

A man's lowest expenditure during actual residence may be taken at from £85 to £90. But the average expenditure may be quite fairly represented at £100 to £110.

Exhibitions :—

- 1 Exhibition, value £24, to which the duties of Librarian are attached.

- 1 Organistship „ £24.

There are occasionally some Exhibitions of the value of £20, open.

UNATTACHED STUDENTS.

Entrance :—

A Candidate must, before being allowed to matriculate either have passed one of the following—

1. The previous Examination at Cambridge.

2. The Oxford and Cambridge Schools' Examination Board.

3. The Oxford Senior Local Examination, in which case the candidate must have shown sufficient merit to be excused from Responsions,

or, he must offer himself for examination before the Delegates.

A Matriculation Examination is held at the beginning of each Term for those who desire to follow the Arts course. Candidates can offer any of the Greek and Latin books presented for Responsions.

Those who have been unable to prepare the full amount required in Responsions may offer—

1. One Greek Play, or Three Books of Homer, or other Greek book of like amount.
2. *Cæsar de Bello Gallico* I.—III., or Three Books of Horace, or other Latin book of like amount.
3. Translation from English into Latin.
4. The Elements of Greek and Latin Grammar.
5. Arithmetic.
6. Euclid, Books I. and II., or Algebra, to Simple Equations.

Expenses :—

The Fees and Dues to be paid before Matriculation are :

	£	s.	d.
1. Matriculation fee to the University . . .	2	10	0
2. Entrance fee to the Delegacy . . .	2	10	0
3. Caution Money (returned on removal of name)	2	0	0
4. Entrance Fee to Library	0	10	0
5. Dues for the first Quarter	1	7	6
6. Lodging House Delegacy Fee	0	3	6
Total	9	1	0

The Quarterly Dues (£1 7s. 6d. per quarter) are payable for twelve quarters; after which period the charge for one year will be at the rate of 12s. 6d. per quarter; and after the sixteenth payment the amount payable is reduced to 7s. 6d. per quarter.

A Tuition Fee of £2 2s. is payable terminally.

Every Student who resides in a Licensed Lodging House is bound by the Statutes to pay (through the Delegacy) a fee of 3s. 6d. a Term to the University.

Annual expenditure during actual residence :—

The expense of Board and Lodging for the eight weeks of Term will vary according to the tastes and habits of individuals. With care and economy a sum of 30s. per week will suffice. In some cases the average weekly expenditure has been less, but it would not be prudent for anyone to calculate on living for a smaller sum, unless he has already found by experience that he can reduce his expenses below this limit.

The yearly expense of living for three Terms (Easter and Trinity Terms being counted together as one) may therefore be reckoned as follows :—

Board and Lodging for 24 weeks at	£	s.	d.
30s. a week	36	0	0
University and Delegacy Dues	6	0	6
Examination Fees (on the average)	2	0	0
Tuition	6	6	0
	50	6	6

This estimate does not include travelling, books, clothes, incidental expenses, or cost of living in Vacations.

Scholarships :—

2 Exhibitions (Grocers' Comp.)	value £25, restricted to those who require help.
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**3 Exhibitions (Clothworkers'
Comp.) for Nat. Science, value £50.**

**3 Exhibitions (Clothworkers'
Comp.) value £30, restricted to those
who give evidence
that they are candi-
dates for honours.**

CHAPTER III.

EXPENSES OF OXFORD LIFE.

IT is difficult to treat with perfect accuracy a question which in a great measure depends upon the means and self-control of individual undergraduates. It must be premised then that in this chapter the statements made are somewhat general, and that the estimates given will not hold good in every case.

In the first place, we must warn men not to place too much faith in the statements and estimates which are industriously circulated concerning the inexpensive character of an Oxford career. It is often said, to encourage young men to enter the University, that a degree may be gained for a comparatively small sum, and that it is an easy matter to live comfortably, and as a gentleman, upon half the money usually spent. Many men, on the faith of such assurances, come up to Oxford only to find that they have been woefully deceived; that it is possible, certainly, to live upon the income mentioned, but only on condition of being debarred from the amusements and society they have been led to expect. We are writing here for those who do not look forward to a total abstinence from social comforts, but who hope to take their place in a College on much the same footing as their contemporaries, who are sent to Oxford to work, yet not to eschew pleasure altogether; to be careful in money matters, yet not to feel the

pinch of poverty. If our typical undergraduate, with a real and creditable determination to live within a small income, associates with his equals, and enters into College sports and festivities, the inevitable result follows ; he runs into debt, perhaps becomes reckless, and finds in the end that his College career has cost him twice as much as the amount he was assured was amply sufficient. It must be remembered that young men of nineteen or twenty have usually but little experience in keeping accounts, and are often unable to regulate their expenses. They thus easily, and almost unwittingly, run into debt ; their lives are made miserable, and their careers a disappointment. All honour to those who can by rigorous self-denial avoid the unnecessary expenses of an Oxford career, but let the ordinary man be sure that estimates on paper may be tempting, but are generally unpractical. For instance, it is said that a man with proper care and economy may live at a College for £120 a year, and pass through his career to his degree for little over £300. The statement is fallacious. If we are only to include strict College and University expenses the estimate may be within the mark or even beyond it. But few need to be reminded that such expenses by no means form the whole of an average man's outlay. He rows, he clothes himself, he entertains a little, he has certain subscriptions to pay and multitudinous small expenses to bear. And he will be very fortunate if these extra matters do not cost him another £50 a year. Let him beware then, and put not too much faith in statistics.

Without doubt the feeling in favour of economy has grown of late years. The Colleges are to a far less extent the homes of the wealthier classes, and at most Colleges the authorities make every effort to promote simplicity of living and to make provision for poorer students. All this has had an important effect on average expenditure, and it is probable that an Oxford degree, though still more expensive

than a Cambridge one, is 10 per cent. cheaper than it was ten years ago.

We will now endeavour to give some idea of the expenses of Oxford life by first detailing the various necessary items, and next making a few remarks on those expenses which depend upon the man himself. To begin with his entrance at a College. He will first pay a certain sum as caution money, which is intended to secure the College against any loss it might sustain through his death, bad behaviour, etc. This is usually £30, sometimes £25 or £20. The money is returned when his name is removed from the College books. If he takes his name off immediately upon gaining his first degree, he receives (generally) the sum intact ; if he allows his name to remain, the annual fees, etc., are deducted.

Then there is an admission fee generally of £5, sometimes of less amount, and next there is the Matriculation fee to the University of £2 10s.

In most cases a further large expense will be entailed by the necessity of purchasing the furniture of the outgoing tenant of the rooms. On leaving the rooms the furniture is again sold, allowing for dilapidations, to the new-comer. In some cases the furniture belongs to the College, and an annual sum, amounting to 6 or 7 per cent. on its value, is paid for its hire. It is usually more economical in the end to purchase the furniture at once, for the rent for three or four years will amount to more than the sum paid for dilapidations by the student at the end of his tenancy under the first system.

There are of course other minor expenses falling upon the freshman ; a stock of china, glass, and other domestic articles must be laid in. Generally these may be purchased from the scouts, who always collect from their former masters a large supply of such necessaries. A cap and gown must be purchased, and these, with other trivial matters, may easily amount to £7 or £8.

Moreover, if he has not already passed his "Smalls," the sum of £2 will be due to the University chest for that examination.

Thus the student's preliminary expenses will amount to about £45, exclusive of the purchase of furniture. This, of course, varies very much in value, according to the means or taste of the outgoing tenant. It may amount to as much as £80, or range as low as £20. The average is from £25 to £45.

The most important items, of course, in Oxford expenses are the terminal "Battels." These accounts represent the College expenses of the term—all the meals, the establishment charges, the tuition-fees, coals, room-rent, and, in some cases, hire of furniture, and various other smaller items. The tuition-fees in most Colleges amount to £22 a year, sometimes for three years, sometimes till the last examination has been passed. The establishment charges (for servants, etc.) are generally £15 a year; and the room rent averages about £11 a year, and if the furniture be hired from the College, an extra £2 or £3 a term must be added. These charges may vary with each College somewhat, but we think that the estimate we have given will be found fairly accurate. The charges for meals naturally depend greatly on the tastes of individual undergraduates, for it is quite within his power to determine the amount and quality of meat and drink he shall consume. As we said before, many men live on comparatively nothing; but the ordinary man who has decided to live in only moderate comfort, and who is not particularly stinted for money, will generally find himself living at the rate of those around him. Speaking roughly, he will scarcely be able to keep his Battels below £32 a term (often they may be £34); and when some special expenses have been entailed (as in the Summer Term), they may be over £37. Taking £32 as an average then, we shall not err in excess.¹ Of course, if a man has

¹ We have not here included the cost of the hire of furniture, £2 or £3.

many friends, in or out of College, he must entertain them in some way, either with breakfasts, lunches, or dinners, and the cost of these will materially increase his Battels.¹ The kitchen bill of an ordinary man may be about £12, and his buttery bill (for bread and butter, beer, etc.), £3 a term. Dinners vary much in price at different Colleges, and they are conducted on various systems. Sometimes a fixed price is charged, and students are quite dependent upon the cook, sometimes men are charged for what they eat. A plain dinner may be generally obtained (including beer) for 2s. or 2s. 3d., and a very fair meal for 3s.

At Keble the undergraduates take all their meals together, and though this tends to discourage individual extravagance, it obliges a poor man to pay for his breakfast double the sum he would have thought necessary in his own rooms. At several of the other Colleges meals in common at a stated price are provided.

Weekly accounts are sent in to each man, where he is charged for all he has consumed during the week, and these are generally about £1 18s. or £2. (It must be remembered that in these various items are included—all meals, coals, messenger, gate bill, etc.) Coals may cost about 30s. a term, and the smaller expenses may amount to £2. When these items are added to tuition fees, establishment charges, room rent, etc., they will together amount to over £31 a term; and the average undergraduate will not be able to reduce this sum by much. At the end of each term it is usual to give a gratuity to the scouts of the staircase—£1 to one, and 10s. to the other: or £1 to each. Then there is the washing bill, which may amount to £4 a year. We may next mention the expenses of travelling to and from Oxford, which on the average can scarcely be less than £5 a year.

From these calculations it may be seen that a student

¹ For instance, a large breakfast-party may cost £3; a lunch the same; and two friends to dinner, 6s. or 7s.

can without much difficulty keep his necessary College expenses under £100.

An undergraduate will generally feel himself obliged to subscribe to the College Clubs, and he will hardly escape for less than £3 a year.¹ A man who is not absolutely poor ought to make it a point of honour to support such institutions; for, as we have attempted to show elsewhere, an ordinary College owes in a large degree its reputation to the position it takes on the river or in the cricket field, and this cannot be a high one if its Clubs are not properly supported. We confess that there is often an excessive amount of moral pressure applied, for this purpose, to men who are really unable to subscribe, and whose poverty is held to be a mere sham. Such men are placed in a cruel and unenviable position; but we believe that generally only a little self-denial is needed to raise the sum required. A parent who allows his son £160 a year can surely increase this allowance by £3 to enable the latter to support institutions which have become necessary. Not to mention the laudable object of these Clubs, it is not possible for those outside Oxford to conceive the amount of obloquy a student meets by refusing to subscribe.

If a man boats he will be obliged to subscribe to Salter's the sum of £3 3s. a year. Connected with boating there are other expenses, such as a boating costume, &c. If the student is lucky enough to row in his College Torpid or Eight, there is a subscription of £3 10s. to be paid to the University Boat Club; and training will also entail a few more expenses. But, generally boating is the most economical, as it is the most healthy, of exercises; and if all its expenses incurred during four years' residence be added together, they will not usually amount to £20, a sum

¹ These subscriptions have been in many Colleges consolidated, and an undergraduate may pay one stated sum once a Term, and enjoy the privileges of all the Clubs at a moderate cost.

certainly not disproportionate to the pleasure and benefit derived.

Most men, we suppose will become members of the Union, to which the entrance fee is £1, and the terminal subscription £1 5s.

Besides these almost necessary subscriptions, there are others, connected with the College, purely optional—*e.g.*, Wine Clubs, where a membership will entail subscriptions of from £6 to £10 a year.

There are five tradesmen at least whose services will generally be found indispensable—*viz.*, the tailor, grocer, wine-merchant, bookseller, and boot-maker. To these often, no doubt, will be added others—the ironmonger, jeweller, upholsterer, chemist, perfumer, picture-dealer, &c. However, these are not so necessary as the former, and we strongly advise men to pay them as little attention as possible.

Small articles bought on the spur of the moment, in passing a shop, will be found, when the bills are sent in, to have cost an extraordinary amount of money. The unfortunate undergraduate will notice with wonder that he has been charged for six pairs of kid gloves at 5s., a neat scarf pin at £3, or a fancy table at four guineas—articles pressed upon his acceptance by an insinuating tradesman, and long ago lost, broken, or stolen.

We advise men always to insist upon their bills being sent in terminally; and, more than this, to insist upon paying them. Tradesmen will often defer settlement till the end of a man's career, or, at all events, for several years, and the student will generally find that his bills come to double the amount he had anticipated. A terminal settlement will save a vast amount of trouble and money, and the necessity of paying large and perhaps inconvenient accounts at the end of several years will be avoided. It is often impossible to pay at the time of purchase, and difficult at the end of term; but there is no doubt that the system

of long credit is the bane of Oxford, and the longer a man keeps out of the debtor's slough of despond, the better will it be for his welfare and peace of mind.

It must be understood that in speaking of Oxford expenses, we assume that the undergraduate will find himself in clothes, wine, groceries, etc., in Oxford itself. He may of course procure all these necessaries elsewhere, but none the less should he count them among his University expenses.

It is impossible to speak definitely of the amount a man may spend upon his tailor. Some men may dress on £7 a year—some may require £100. We do not suppose the ordinary undergraduate will be able to keep his annual bill below £20, supposing that he buys all his clothes in Oxford. If he buys his hats, gloves, shirts, ties, &c., at his tailor's, his bill may perhaps be £5 more. For £20 it is possible to dress respectably, and as a gentleman. If a man wishes to "dress well," he must expect to see his bill £40 or £50.

From the grocer various articles will be required—tea, coffee, sugar, candles, dessert, etc.; and £2 10s. a term is a very moderate allowance.

A man's book bill depends greatly upon his tastes; and the accounts of a pass-man and an honour-man are necessarily widely different. The former, if he only buys the books necessary for his examinations, may spend £4, or even less; for the latter, £15 a year is not an extravagant sum, unless he determines to live upon the charity of his neighbours. The undergraduate who has a love for literary pursuits, or who rejoices in parchment and morocco, may spend £100 in a very short time, for there is no ruling passion which involves such a large outlay as a taste for collecting books.

A man's wine bill depends especially upon the size of the circle of his acquaintances, and their capacities or tastes.

If he have many friends, whom he entertains, and who are able to imbibe much Port and Sherry, his account may be £20 or £30 a year; nor would this for a man of good means be an extravagant allowance. But for the student of limited income, and whose hospitality must be in accordance with his means, £10 a year should be the outside of his wine bill. At some Colleges, wine (with groceries, etc.) is supplied from the Common Room; and this in most cases is an excellent plan.

We do not suppose a man will be able to keep his boot-maker's bill below £3, however economically disposed he may be, and this sum will be often doubled.

Besides the necessary expenses we have mentioned the student will always find himself involved in various minor expenses with tradesmen—such as the upholsterer, china merchant, picture dealer, etc. Few men will avoid such small bills, and we shall adopt a moderate estimate in making them amount to £10 a year.

There is lastly that large item which may come under the head of "indefinite and unaccountable expenses," for which ready money is required. It is useless to attempt to enter into details here, for different men have different methods of spending, but all do it more or less. The undergraduate will find that he needs a fair store of ready cash to meet the calls which come upon him everywhere.

If a man indulges in smoking, an additional expense of perhaps £5 is incurred; and if this be included in "indefinite expenses," an allowance of £20 as ready money is not extravagant.

Moreover, our Undergraduate will have, before he can take his degree, to pay various sums with indefinite frequency as examination fees. For Smalls he pays £2, for Mods., £1 10s. (for the Rudiments, £1), and for his Final, £1 10s. This means an average of £1 5s. a year under favourable circumstances.

We have now spoken of the most important items in University expenses. No doubt there are many still remaining for a large number of men, but they chiefly depend upon the idiosyncrasies of individuals, nor can they be classified. We will now tabulate the expenses, and thence infer the allowance necessary for the ordinary Undergraduate.

Expenses upon Entrance.

	£	s.	d.	
Caution Money . . .	30	0	0	(returned)
Admission Fee . . .	5	0	0	
Matriculation Fee . . .	2	10	0	
Purchase of Furniture . . .	30	0	0	(returned)
Minor Expenses . . .	8	0	0	
	75	10	0	

Annual Expenses.

	£	s.	d.
Average Battels	96	0	0
Washing	4	0	0
Scouts	5	0	0
College Subscriptions	3	0	0
Union	3	15	0
Salter's	3	3	0
Travelling Expenses	5	0	0
Tailor, &c.	20	0	0
Grocer	7	10	0
Wine	10	0	0
Bookseller	4	0	0
Bootmaker	3	0	0
Small Bills	10	0	0
Ready Money	20	0	0
	194	8	0

With regard to the Entrance expenses, if the furniture be hired from the College, a deduction of £30 may be made,

but in that case £8 or £9 a year must be added, as the cost of hire, to the Battels.

From the foregoing table it may be seen that £200 a year will maintain a young man at Oxford in comfort, and with the addition of a few luxuries. No doubt the amount of several of the items may be diminished: £5 may be taken off the wine bill, £5 off the ready money, and £5 off the tailor's bill. The total may perhaps be lessened by £20 with the exercise of some self-denial, and a gentlemanly appearance still maintained. Less than £175 will hardly be sufficient.

At most Colleges after the end of his third year the Undergraduate no longer pays tuition fees, and above £20 is thus to be deducted from his annual expenses. At the same period too, men are generally obliged to go into lodgings, and are in that case no longer charged with the whole amount of establishment expenses, which are lessened by about £10. But though this and a few other items are saved by going into lodgings, we do not think the plan is on the whole an economical one; often, in fact, it adds to the annual expenses. It is impossible to procure decent lodgings under 16s. or 17s. a week, and the extras often amount to 5s. more. Generally the food in lodgings is much dearer than in College, and certainly not so good. There are other disadvantages also; for instance, there are no men-servants in lodgings, and the slatternly maid-servant is but a sorry substitute for the ready and generally useful scout. We should advise men to remain in College as long as possible, even if they are obliged to be content with somewhat inferior rooms. They sometimes are allowed a choice, unless the College is full, and we recommend them to remain inside the walls, not to prefer the visionary liberty of residence in lodgings.

We have seen that generally after his third year the student reduces his expenses by over £20. In some Colleges

this is £30: and sometimes as much as £40. Moreover, the Union subscriptions are only paid for three years; and this represents a saving of £3 15s.; but, as we said, often this is neutralized by the extra expenses of lodgings; and we shall not be far from the truth in placing the student's expenses in his fourth year at not less than £160. It must be distinctly understood that the estimate we have given allows for no extravagances on the one hand, and no pinching on the other. We do not pretend to write here for the man who will live on £120 a year; while if the student has any expensive tastes the amount we have given may be easily swelled to £250 or £300. £180—£200 a year will support a man quietly as a gentleman, but no more. If he be fond of dress, books, horses; if he has many friends and entertains much, he should certainly have at least £300 a year.

Thus, then, if the student resides three years, the cost of his maintenance will probably be £530 at the least; if he resides four years another £150 may be added, and another year may increase this by £150. Very few men, however, continue to reside after four years; pass-men often take their degree in three years, or in less than three years.

To these expenses must be added the various University Fees for degrees. The B.A. fee is £7 10s., the M.A. fee, £12. There are also the College fees for degrees, which vary very much, and range up to £10.

In conclusion, if the cost of a man's career from his matriculation to his M.A. cost him no more than £570 as a Pass Man, or £700 as an Honour Man, he may certainly be congratulated on the result.

The mention of expenses naturally leads us to speak of a subject which unhappily must have great interest for many men. It is impossible to give statistics upon this matter, but we shall not err greatly if we say that a large number of University men who lead a sociable life have felt

the incubus of debt. Expensive or careless habits which result in debt are common among men of all ages ; while such failings are, as might be expected, particularly numerous among youths who are perhaps enjoying for the first time the freedom of independent life, and have but an inadequate estimate of the value of money. It has always been held that a propensity for running into debt is a usual characteristic of the true University man, and it must be allowed that there is some foundation for this opinion.

Most men must have found it very difficult to avoid exceeding their allowances : and there are many to whom such transgression implies not only present inconvenience but future trouble. It is almost useless to repeat here the well-worn admonition, that it is safer to keep out of debt altogether. When once the barrier set up by prudence has been passed, the great safeguard against debt is lost, and the descent to discomfort and perhaps ruin is easy. A man who owes no more than he can properly pay, will strive to keep his expenses within bounds, but when once these expenses exceed his allowance, he will no longer be so careful in small matters. His argument will be like that of the man who sins against his health, he will say—"This little can't make any difference ; I may as well owe £30 as £20." It is not difficult to see that this course, persisted in for a year or two, will land him, if not in insolvency, at least in wretchedness. The more he owes, the more reckless probably he becomes, his life is made miserable, his friends wretched, and all the pleasures of existence are soured by the weight of his burden. He is afraid to enter a shop, in dread of the demands of his creditor ; he avoids the "High" or the "Corn," lest he may meet some importunate tradesman. Every step upon the stairs makes his heart sink, he "sports his oak" continually, pleads illness or feigns absence. He is reduced to every ignoble shift to stave off the evil day, and grovels before his creditors with

prayers for patience. Ominous-looking correspondence crowds his table, and the sight of every letter awakens in his mind unpleasant thoughts. During his first year or two, his tradesmen have been lenient to him, nor even have sent in their bills. But the state of his affairs must become known, and creditors naturally grow suspicious when money is not forthcoming. A polite request for settlement is followed by a threat, which in its turn is fulfilled by a despatch from a Proctor in the Vice-Chancellor's Court, demanding payment within a week. If this be not complied with, the man is "put in the Court," and, if the bill be allowed, of course he is ordered to pay. Debts are not legally recoverable if contracted by a minor; but at Oxford the Vice-Chancellor usually judges the necessity of a certain item, and decides accordingly. Thus one pair of trousers might be considered a necessary expense, four pairs in a Term an unnecessary one, which would be disallowed. And so with other things. Sometimes, however, the Vice-Chancellor will inquire into a man's position before giving a decision. For example, an expensive gold chain may be a perfectly justifiable item for a man with a large allowance, which it would certainly not be for one with small means. Thus it might be allowed in the first, but disallowed in the second, case. These exceptions only apply to minors; men over age are, of course, responsible for everything. But even if a man is "put in the Court," and his bill is disallowed, does he gain anything by it? Nothing; for his credit and reputation are ruined. The heads of his College become acquainted with the facts, and the undergraduate, if not sent down, receives a severe reprimand, and loses his character. For this the small triumph gained over a tradesman is but a sorry recompense.

The truth is that running into debt is made much too easy at Oxford. The poorest man, provided he wears a decent coat and has sufficient assurance, can run up a bill

of £50 or even £100 in a very short time. When the temptation is so great, there will always be found men weak enough to yield to it, and though we are not advocates of too much paternal government, it seems absurd to adopt no precautions in the interests of undergraduates in such a serious matter.

At Cambridge a different system prevails. Every tradesman is bound to send to the Tutor of each College, every quarter, a list of such bills due to him by the students as exceed £5. These bills are sent to the parent. We expect that if this system were suddenly adopted in Oxford, many parents would be considerably astonished. By no means would we imply that the College authorities are careless of a man's expenditure. They doubtless do all in their power to check extravagance. But what they cannot see they cannot stop, and it is a serious question whether some restrictions on tradesmen and undergraduates might not be advisable.

As a rule, wilfully extravagant men are rare, and with pure thoughtlessness it is possible to deal. A wise father will remember his own career and forgive his son a few small extravagances if he sees no vice and a real desire to live within his income. A good understanding between parent and son will be the best cure for such errors.

A. M. M. S.

TABULATED STATEMENT OF COLLEGE EXPENSES.

	Tuition.	Establishment.	Rent.	Total.
University	£25	(no return)	£15	£40 ~
Balliol	£25	£18	£15*	£58
Merton	£22 1s.	£15 15s.	£11	£48 16s.
Exeter	£22 1s.	£22 19s.†	£13 13s.	£58 13s.
Oriel	£21	£22	£11	£54
Queen's	£24*	£19 10s. 6d.	£18	£51 10s. 6d.
New	£21	£10 13s.†	£14	£45 13s.
Lincoln	£21	(no return)	£12 12s.	£33 12s.
Magdalen	£21	£19 16s.	£15.	£55 16s.
B. N. C.	£25 4s.*	£18	£12	£55 4s.
C. C. C.	£27*	£12 15s.	£13	£52 15s.
Ch. Ch.	£24	£15 6s.†	£15	£54 6s.
Trinity	£22 1s.	£12 18s.	£14	£48 19s.
St. John's	£21*	£7†	£10 10s.	£37 10s.
Jesus	£21	£13	£12 12s.	£46 12s.
Wadham	£22 10s.	£12	£12 15s.	£47 5s.
Pembroke	£23	£20 10s.	£13	£56 10s.
Worcester	£21	£19 6s.	£13	£53 6s.
Keble				
Hertford	£20	£18	£15	£53
St. Mary Hall	£20	£19	£15	£54
St. Edmund Hall	£15 15s.*	£13	£10	£38 15s.

* For three years. † And a percentage on College bills.

N.B.—Many of these estimates are only average ones. Hire of furniture is not included in rent.

CHAPTER IV.

THE SOCIAL LIFE.

THE value of an Oxford career is not to be estimated by a single standard. As schools of learning the Universities are unrivalled, as schools of manners they are equally pre-eminent. What is the main object of such a career is a question the answer to which will depend upon the mental and social ambitions of the individual.

The ideal object of an Oxford career is to imbue the student with the highest form of culture, to teach him the best that has been thought and written by the best minds on the highest subjects, and to enable him to play the best part in the great struggle of human life. A special and professional training should be only a secondary object of such a career. There is one profession indeed—and that of the highest importance, the profession of teaching—for which the University does prepare its students, but in other respects it aims at producing noble tendencies rather than commercial results, at humanizing the man rather than turning him out a professional expert.

To those who rightly appreciate their University, Oxford is not merely the pleasant home where they may take such and such a degree; she is the nursing-mother of students who by her aid become familiar with the great souls she holds in honour and the problems which agitate humanity, who read not for a degree but for life, who hold steadily to

the high ideals of the scholar, and fire their minds with those enthusiasms which it is easy to ridicule and decry, but without which the world would be infinitely the poorer. Such men Oxford will teach the graces which lend richness and interest to life, acquaintance with the great principles of literature and morality, respect of self and of others, widened sympathies and admiration of genuine greatness. At the same time it would be idle to assume that the highest ideal of a University career can appeal with much force to the great majority of undergraduates. To them such a career is the natural complement of a Public School education, a means of employing pleasantly, and not unprofitably, the years between boyhood and manhood, an opportunity of gaining a tone in the society of well-bred and cultivated men, or a commercial investment which will prove valuable in any profession. They will read with fair steadiness for a Pass, often even for an Honour degree, they will learn much not only from books but from men, they will form valuable friendships, and they will leave in the vast majority of cases with an undoubted strengthening of their moral and intellectual nature.

To give some account of the life of such a typical undergraduate is the object of the present chapter, a task involving indeed serious difficulties, but at the same time necessary and not without interest.

The choice of a College is the most important preliminary to a man's University career. Many will be influenced by family associations, or by the traditions of their school. Intellectual fame will attract many, athletic fame will attract more, and a man of limited means will naturally look to where frugal living is in fashion. It would be invincible to urge arguments in favour of a particular College. Advice may be easily sought, and reputations rise and fall. What in one year may be a College of the first rank, may sink in another to a secondary place. And with regard to

economy reputations are often fallacious. It is necessary to insist strongly that the greater part of University expenses are regulated by the undergraduate himself, and the allowance he requires depends chiefly on his own character and pursuits. There are expensive sets at most Colleges, there are moderate sets, and there are frugal sets : and it lies with the man to decide with which he will associate. At the same time there is no doubt that at some of the smaller and less-known Colleges it is possible to live with greater economy. The tone is quieter, the general feeling is in favour of careful living.

When the College has been chosen, an early notice should be given to the authorities. It is generally advisable to begin residence in the October Term. No man should, under ordinary circumstances, commence residence under the age of eighteen. The standard of age has been somewhat lowered of late years, but the expediency of early residence is decidedly doubtful. A boy with mind and character undeveloped has everything to lose and nothing to gain from contact with the labours and temptations of an Oxford career. If the candidate's testimonials of character satisfy the authorities of the College, he will be required to present himself at the entrance examination—an ordeal to a fairly educated man not of great severity, and one which, except at a College of high renown, is more qualifying than competitive.

This Examination, and, in many cases, his Responsions, passed, the student pays his Caution-Money, buys his furniture (if it has been the property of the previous tenant), and is admitted a Member of the College. He then matriculates, that is, is admitted a Member of the University, before the Vice-Chancellor. At this rather awe-inspiring ceremony he receives a copy of the Statutes of the University in Latin—a valuable collection of rules for the conduct of his daily life, with especial cautions against

wearing boots, carrying bombarding implements, smoking, and playing marbles on the steps of the Bodleian.

He is now an Oxford man—a freshman. The name of freshman has denoted from time immemorial the possession of certain marked attributes—great shyness, great reverence for the outward signs of University dignity, great gullibility, and a trembling anxiety not to overstep the limits of his privileges. This unfortunate person is traditionally supposed to furnish the butt for the bright wits of the College. His credulous mind is made the receptacle of strange stories, concoctions of unblushing ingenuity. His person is the object for practical jokes of an alarming character. An examination hangs threateningly over him, while his terror is heightened by stories of the rigour and undeviating cruelty of examiners. It is needless to state that this statement of the case bears a very false aspect. There are certain ordeals of more or less severity, which a freshman has to pass through, but he will not find his trials very terrible ones. There are some rules of etiquette which freshmen are held bound to observe. In returning the call of a senior man, he must call until he finds him in, and must on no account leave a card. Nor must he return the hospitality of his seniors in his first term; his attentions must be confined to his fellow-freshmen. To break these rules, and generally to assume a “swagger” air will argue bad taste and presumption, and Oxford society has effective means of punishing these faults, which the offender will quickly experience. Let him be humble then and wait, and he will have his reward.

And, indeed, he will generally have little difficulty in finding friends among the men of his year, at his own or at other Colleges. Men of this or that year naturally cling together, and the date of entrance divides College society sharply and clearly; it is well, therefore, that freshmen should make friends with freshmen. Thus there will be

many to cheer our typical freshman's loneliness, if it should exist. But in all probability it will not. In College he will receive invitations to breakfast, or wine, or perhaps afternoon tea, and if he be a Public Schoolman, his engagement list should be very full. In fact, the life of a freshman is by no means a joyless one. The novelty of the life, the sense of freedom, the varied enjoyments, and the glory of his new inheritance make the days pass happily. The first awkwardness soon wears off, and the freshman takes his place in the College ranks with proper dignity, learns to speak of schools and river and dons with easy freedom, and is ready in his turn to patronize with lofty superiority the men whose position was once his own.

The freshman must not hope that luxurious rooms will be at once apportioned to him. Often indeed he will not even be able to enter College for one or two terms, which he will be obliged to spend in lodgings. If he is more fortunate, and have rooms in College assigned him, he must expect to live in attics at an elevation above the ground, and be content with a dismal carpet and rickety chairs. It may be two years before he changes to better rooms, which perhaps he will only enjoy for a year; for, as a rule, longer residence than three years in College is not allowed. At this period he will be allowed to migrate into lodgings, where he will remain until he has passed his last examination.

The Oxford day falls naturally into three divisions—the morning, a period of work; the afternoon, of exercise; and the evening, of amusement and work combined, or alternated.

The first event of the day is, of course, attendance at the College Chapel. With regard to this the various Colleges differ both in time and regulations. In some cases the service is held at eight o'clock; sometimes later, at ten o'clock; sometimes attendance is necessary on four

mornings in the week, sometimes only an appearance on Sunday is required, and in a few Colleges even this is unnecessary. For Chapel is substituted, in some instances, a roll-call at the same time, at which, as an alternative, undergraduates may present themselves. Besides morning Chapel, there is usually an afternoon service at five o'clock.

After Chapel will be seen that species of hospitality which is peculiar to University life—a breakfast-party. At Oxford it is the almost invariable custom of the senior men to invite the freshmen to breakfast, and this repast also furnishes an opportunity for entertaining other friends at what is, under favourable circumstances, the most pleasant of meals. By this we do not understand those congregations of eating men which are called training breakfasts, where every one is in a state of war with his neighbour, struggling to procure with the greatest eagerness the half-cooked viands which are supposed to give strength and muscle to the athlete. Than such meals there is nothing more uncomfortable or disgusting, while there is nothing more luxuriously sociable than a small and well-appointed breakfast for six or eight congenial spirits. A pleasant breakfast is the proper antecedent of a pleasant day. After breakfast comes the inevitable pipe or cigar, and the perusal and discussion of the daily papers. Then follows, if the man be wise, three solid hours of good hard reading. This amount may easily be secured, if breakfast is begun, as it usually is, at 8.45. The study is, of course, liable to be broken into by lectures, especially in the first terms of a man's career; and the opportunity thus given of leaving his books will tempt him to direct his steps further than the lecture-room, to call on some friend, or saunter down the "High," and turn into some inviting shop. But such temptations must be resisted, and he should return to his rooms immediately after lecture, and resume his reading. He will certainly find his pleasures enhanced by the satisfaction

felt at having done a good morning's work. Generally no one reads much beyond one, nor is it wise to attempt to pass that hour, and place too much strain upon the brain. Luncheon at Oxford is not so sociable a meal as breakfast, nor is it so luxurious and plentiful. In fact we shall be within the limits of truth when we say that a very large number of men confine themselves to bread, with cheese or butter, and beer, a sufficiently frugal meal.

The especial period for heavy luncheons is in the Summer Term, when the presence of fair cousins or sisters is the cause of such merrymaking. But, unless a friend drops in, the meal is a simple one; certainly the boating-man cannot allow himself a large luncheon, with two or three glasses of sherry. If he does he will unpleasantly feel the consequences in the utter loss of his wind before he has pulled many strokes. Nor must he be late at the river, for the "coaching" usually commences at 2.15 or 2.30, and the walk from the Colleges to the barges is work for fifteen minutes.

The question whether a man shall row or not, depends of course upon his inclination and physical ability. There are many who refuse to undergo the labour and discomfort which are necessary to qualify a man for his "Torpide" or "Eight." Certainly boating as practised at Oxford is not an unmixed pleasure, and the necessity of sitting quietly in *déshabillé* beneath a steady rain or fall of snow tends naturally to diminish the enthusiasm of a novice. Moreover, the operation which most must submit to, and which is technically termed "coaching," involves the duty of bearing patiently the lusty and liberal abuse which the "coach" often pours forth upon the unfortunate freshman, whose active anxiety to satisfy his stern monitor is generally rewarded by a concussion with his oar, and the undignified backward motion which is called "catching a crab." But in spite of these preliminary inconveniences,

rowing is a noble exercise, and exerts a healthy influence upon every part of the bodily frame. In the case of constitutional weakness no man should be persuaded to row. The great exertion and intense strain which is necessary in a race must tell with grave effect upon a weak heart or diseased lungs, and though such effect may not be visible at the time it will often show itself in after years. Upon a sound constitution rowing will not work any harm, nor is it necessary to place reliance in the highly-coloured stories which are circulated concerning the harmful results of this exercise. It has been shown by elaborate statistics that men who have rowed in the "Varsity" or in their College eight have not as a rule fallen short of "three-score years and ten," nor are they troubled with the numerous complaints which rowing is vulgarly believed to induce. A delicate man should by all means avoid an exertion for which he is unfitted, but one conscious of no such incapacity should for several reasons undergo the usual coaching. To be able to row will always prove a most useful accomplishment. Physically, it is a splendid exercise; socially, a valuable means of social intercourse. It is almost a necessary element in a University education, and, from a regard for the credit of his College, no one should refuse to place himself in a position by which he may be able to sustain her fame upon the river. For though Oxford is primarily and properly an intellectual resort, it is no secret that the position of a College upon the river and in the cricket-field is one index to its popularity. Generally the first question the average man asks with regard to his future College is, "How high is it on the river?" If a College can combine intellectual and physical superiority its popularity will be unbounded; if this cannot be, the coarser excellence will, we fear, often be found to predominate over the other. At Oxford the most general topic of conversation, and the one of which some

men never tire, is the river. Even the metaphors of daily life are borrowed from the phraseology of the boats, and a man is asked to "bucket" over his dinner, or to "get forward" with his reading. The genuine boating man is undoubtedly a nuisance. No sooner does the conversation change to a more interesting subject, than he quickly turns to his cherished topic, which he urges and urges *usque ad nauseam*. Boating (as hunting) seems to exert a marvellous influence over the minds of its devotees, which blinds them to the fact that there may be those to whom it does not present such charms, and whose interest in the narration of its merits is often but the enforced politeness of a bored listener.

The progress the freshman at first makes in the art of rowing is slow, and the work imposed is very hard, but soon his labours are rewarded not only by the eulogiums of his coach, but by the facility of which he himself is conscious. It is remarkable how suddenly this improvement comes, and though the man may not yet have attained to good "form," he will no longer find himself gasping for breath, or his wrists giving way from pain after the first twenty strokes. Form is of course most difficult to acquire, and in most cases fair strength and weight, with moderate form, will insure a place in the College Boat.

The "coaching" generally lasts during the October Term, and in the Lent Term the "Torpid" or Junior Eight is taken in hand, and the most promising of the freshmen are drafted in. The Torpids are rowed at the end of this term, and any vacant places in the Eights, which are rowed in the Summer Term, are filled up from those who have best acquitted themselves in the earlier races. The Torpid races last six days, the Eights two days longer. In these races the boats do not row abreast, but start in a long line, at a distance from each other of twenty yards. Their relative positions are defined by the order in which they were left at the close of the last races.

The object of the head boat is to keep its place, of the other boats to catch or "bump" the boat in front. When a "bump" has been made, the victors and the vanquished draw at once out of the course, and leave the river free for the other boats. The boats are now so numerous that the races are rowed in two divisions; for, formerly, in such a long line, the head boat was not far distant from the winning-post, and the disparity of distance to be traversed by it and the lower boats was of course very great.

There is naturally some difference between the two crafts, and the Eightsmen are more finished in style, and capable of rowing a faster stroke, than those who have a place in the Torpids. The latter boats are without sliding seats, while the Eights are narrower, lighter, more outriggered, and canvas-covered. A distinctive ribbon is usually reserved for the Eightsmen, whose position is, next to a place in the "Varsity," the most coveted honour.

Besides the Eights and Torpids there are also "Fours," "Pairs," and "Sculls" races. Each College, too, has its own "Scratch Fours," and usually in the Summer Term its regatta. Thus no incentive of enthusiasm is absent.

The art of rowing, as of boat-building, has now reached such a pitch that further ascent seems impossible. A fine oarsman moves like a beautiful machine; to every part of his body is assigned its proper work, while to assist his motions every appliance of art is called into requisition. The object of the boat-builder is to fashion a craft which shall be as narrow and light as possible, and which shall combine the proper amount of stability with the least resistance to the water. In fact a "skiff," or light sculling boat, is so narrow and flimsy, that the seat with difficulty receives the sculler, who is obliged to keep both blades of the sculls on the water to preserve his balance. If he happens to raise either blade, the result is immersion. The light Eights are of similar construction, and their appear-

ance, as they rock about with every wavelet, is such as to raise the liveliest apprehension in the spectator. However, no disastrous accident has as yet occurred, and the actual danger is really infinitesimal. Moreover, there are always ready, with punts, University watermen, to rescue unfortunate undergraduates. But no one should trust himself in a boat or canoe unless he is able to swim. There are several good bathing-places at Oxford, and those who cannot swim can soon learn.

The reading man who is fortunate enough to have the offer of a place in one of the boats will often, from the adoption of a new system, find serious difficulty in arranging his work. In fact, he will ask the question whether he is justified in rowing at all, for the extra time which is spent upon his training must of course be deducted from his working hours. In several ways he will feel this interference. He will be obliged to retire for the night at an early hour, and the entertainments given by many men to the crew will form a distraction. In the summer the heavy meal in the middle of the day, with the strong ale, will preclude possibility of working in the afternoon. Then comes the practice, and then a large supper, after which one will do well to get even an hour's reading. The student then must be prepared to lose some time, but this, if he possesses a little moral courage, need not be a great amount. In training for the Torpids especially, it is easily possible to make up five or six hours a day. In the Summer Term he may rise early, and so get in an hour or more, but he must not expect to combine hard reading and rowing. Indeed, among all classes of men, idle and industrious alike, the Summer Term is allowed to be more a period for amusement and enjoyment than for severe study. It has been shown how boating is liable to break up reading, and the same disadvantage is joined to cricket. For one of a College eleven there will

usually be two, and often three matches, a week. He will be obliged to leave at one o'clock in the "drag" or the tram for the grounds, which are distant nearly two miles, and he will probably not be back in College till seven o'clock. After this is supper, and then usually very little reading. So that, in this term especially, is the devotion of the whole morning to study needful. Even in the morning there will be many distractions. Idle friends will enter and assert that to read upon a beautiful day is sinful and unnatural. Frequent invitations to the participation of claret-cup will arrive; or the student will take his Aristotle or Hallam, and attempt to read beneath a cedar in the gardens, where he will be seized upon at once by a group of merry idlers, and forced to declare his opinion of the "Derby favourite," or to estimate the chances of Jones being in the "Varsity" eleven. He must thus map out his day with great skill if he intend to work four or five hours, and must determine to compensate for the time wasted now by extra study in the "Long."

All will acknowledge that the Summer Term, two short months, is the most pleasant of all terms—perhaps, indeed, the most enjoyable epoch of a lifetime. During the greater portion of it there are perpetual opportunities for amusement. Rowing, cricket, lawn-tennis, croquet, archery, garden-parties, flower-shows, should furnish interest to the most languid. What can be more charming than to float lazily down the Cherwell, shaded from the sun by the overspreading trees, or listlessly to saunter beneath elms and beeches in the fine old gardens? If more active amusements are sought, one may run with the eight along the river path, or pull down to Sandford, to fish, or bathe in the "lasher." These pleasures, which may seem trivial and ordinary, are to Oxford men invested with a large interest by reason of their *locale*. All the incidents of every-day life are beautified and refined by the associations of the grand old place. In the Summer

Term an undergraduate lives in an atmosphere of poetry and romance. The sombre, crumbling walls are relieved and enlivened by green foliage and gay flowers, the summer sun imparts to all hearts a generous glow. And at the crowning scene of all, when the old buildings re-echo with the sweet laughter of fair women, when old friends meet again, when all forget their troubles and throw themselves eagerly into the unceasing pleasures and revelry of this time : surely now the happiness of sanguine youth is in its zenith, this for after years must be brightest, most joyful memory.

Taking up the thread of our remarks whence we digressed, we pass on to the remainder of the afternoon. In the Winter Terms "coaching" usually takes up from one and a half to two hours ; and a man will at all events find himself back in his rooms by five o'clock. This will leave him an hour before dinner, which he may spend in many ways ;—in reading, at the Union or the Clubs, in shopping, at that new institution, afternoon tea, or at billiards. A prudent man will adopt the first plan, and make sure of one hour while he is able, for his time after "Hall" can never be called his own. If he spends his time in sauntering from shop to shop, here purchasing one trifle, and here another, not asking or thinking of their price, he will be astonished at their amount when the tradesman sends in his bill, with a request for payment of this small "account." Again, billiards is a remarkably fascinating game, and its votaries at Oxford are naturally numerous. There is often heard an outcry against this game as the parent of vice and sin, but this is usually founded on ignorance or prejudice. No doubt some have been hastened on their downward course by a love for billiards, but these number only an infinitesimal proportion of the whole body of players. Those who abuse this and such-like games generally confuse the game and the player. The truth is that the hurtfulness of

this or that game depends entirely upon the latter: an ordinary healthy-minded young man is seldom ruined by such pursuits, and as seldom will all the lectures in the world keep a man of a low and depraved mind from carrying out his designs. At Oxford most of the billiard tables are private, and even at the public ones University men always attempt to exclude "outsiders."

The shops of Oxford are, as is well known, a great feature of the place. All that is needed to make life comfortable, every contrivance of luxury, every beautiful product of science and art, quickly finds its way to a town where customers are neither few nor considerate of expense. Oxford tradesmen have an unenviable reputation for extortionate charges, but they are probably as much sinned against as sinning. Many men think nothing of keeping a tradesman waiting for years for his money. Tradesmen cannot live on hope and promises, and they are forced to make the possessor of ready cash pay for the delinquencies of the Skimpoles of the University.

In place of these modes of killing time, an undergraduate may spend his hour at the Union, or at one of the School Clubs. These latter have been established for the benefit of those men who prefer the companionship of their old schoolfellows to the more mixed society of the Union. The accommodation here is neither so extensive nor so convenient (though less unpleasantly crowded) as at the Union, and many men are members of both. The Union is a kind of large literary club, where every opportunity is afforded to those desirous of improving their minds. Apart from the debates, which are naturally a very important feature, every facility is afforded for universal reading. There are six or seven large rooms apportioned to different branches of literature, ephemeral or otherwise. In one room are the daily papers, in another the weekly periodicals, in another the various magazines. There is a large library where

every work likely to assist the studies, or amuse the leisure hours of students, may be found, unless dishonest members have appropriated these volumes to their own use. There is, too, a writing-room, where paper, envelopes, etc., are supplied, and letters gratuitously stamped. It is a natural result that this room should be generally crowded by undergraduates, whose eager desire is to equal their subscription by the value of stamps consumed. For membership of the Union there is required from freshmen an entrance-fee of £1, which entitles to all the privileges of membership except voting. The second Term they are proposed, seconded, and usually elected. The subscription is £1 5s. a Term, and after nine payments (including the entrance-fee) a man becomes a life member with no further payments, except a voluntary terminal charge of 3s. 6d. for stamps. There are coffee and smoking-rooms, where cigars and cigarettes are provided at a fixed price, and where coffee is supplied on the production of tickets which may be procured of the Steward for 2d. each. The chief officers of the Union are the President and Treasurer, who are elected every Term. For these offices there is always a brisk competition, and much excitement is aroused among the favourers of rival candidates. It is thus evident that the Union presents many advantages, and, apart from the debating element, pleasantly supplies a want which would otherwise be severely felt.¹

From a description of these various means of amusement we are carried to speak of "Hall," as dinner at Oxford is universally called. The time is usually six o'clock, but at Christ Church and some other Colleges dinner is an hour later. Whether this arrangement is convenient, depends upon the student's ability to read after a full meal. To those unable to do so, the change is a boon, for it allows

¹ At some Colleges Junior Common Rooms have been established, and these offer some advantages of the Union and the Wine Club.

them an extra hour before the brain is clouded. Systems of dinner vary at different Colleges. In most, dinner consists of "commons," that is to say, a list is handed round containing the names of the dishes for the day, choice is made, the order is taken to the kitchen, and a plate, or "commons" of the given commodity is brought up. This system has no doubt its advantages, but in two ways it is somewhat objectionable. A man is entirely dependent upon the cook for the style of the dinner, and for his particular allowance; and, secondly, a "commons" is often such a huge plateful that one is disgusted at the amount and general appearance of the food. Apart from this, the meal is plentiful and of good quality, and a fair dinner (meat, pudding, cheese, beer, etc.) may be obtained at most Colleges for an average of 2s. 9d. In some cases the undergraduate is charged according to the amount he consumes, in others there is a fixed charge for dinner.

No wine is, as a general rule, permitted; but at Magdalen men are "sconced"¹ in sherry; and when "sconces" have sufficiently accumulated, the table has wine at dinner. At some tables soda-water is allowed. There is usually one day in the week, called "Strangers' Day," when a better dinner is served, to which men invite their out-College friends.

It may be said on the whole that dinners at Oxford are very fair, and that the charges are moderate. In some cases it is possible to raise the expenses much higher, as when the men are divided into batches of ten or twelve, who appropriate a table, and choose an "arbiter edendi" for the week, to settle the *menu* for his term of office. Thus they can regulate their expenses as they please, while they are not so dependent upon the cook, and can always insure a good dinner.

¹ A "sconce" is a fine imposed upon a man for talking "shop," or behaving himself otherwise unfittingly at "Hall."

The manner in which he spends his after-dinner hours will be a fair index to a man's character, and consequently we shall find here the most marked differences.

We have said that to begin reading immediately after dinner is not only useless but harmful; and we shall find that most men act upon the excellent and convenient rule of spending an hour at all events after Hall in some lighter occupation. What this occupation is to be depends very much upon the man's purse, and the number and nature of his friends. If his exchequer be very limited, or his friends few, he will retire to the privacy of his own rooms and regale himself on tea, or walk to the Union to smoke and drink coffee. At several Colleges a set of men join to play pool every evening for an hour; and College debates and meetings not seldom occur. A large proportion of men indulge in those convivial meetings which are called "wines;" and an undergraduate with a fairly large circle of acquaintances will generally find his engagements to such entertainments amount on an average certainly to two a week.

Many men lay down for themselves a rule to which they rigidly adhere: a certain hour for work is fixed, and the moment the hour strikes, all frivolity is thrown aside, and reading claims their undivided attention for two hours, when they are ready to embark in any scheme of amusement proposed. Such a system has great and undeniable advantages, but it is one which it will be found extremely difficult to observe without exception, so many are the distractions of Oxford life. A reading undergraduate usually numbers among his friends one or two idle men, whose sole business in life is to find amusement at the expense of their neighbours. Such inveterate triflers will be found a great hindrance to steady reading. They invade the rooms of their more industrious friends at all hours, seasonable or unseasonable, refuse to receive a hint that their presence is

unnecessary, and if a more open remonstrance be uttered, pour every kind of abuse upon the head of the unfortunate student, and do not hesitate to apply to him that most opprobrious of all terms—"smug." These men wander from room to room in search of rest, and often succeed in spoiling a whole evening's work, or in forcing their friend to read, for compensation, far into the morning.

It is impossible to imagine the many calls which a man has upon his time after dinner. There are always some men who play cards or billiards every night, and who gladly welcome a pleasant companion; and if a man finds himself in such a set, escape will be difficult, and reading next to impossible. At some Colleges a large College "wine" is given several times a Term, to which all undergraduates are invited. It may well be imagined that any study after such an entertainment will be of a dubious character. In most Colleges, too, there is a wine club, which holds its meetings once a week. These clubs comprise a dozen or more of the best known and most sociable men of the College, and the "wines" are given on some specified day when a dinner better than usual is provided. To this a man invites his out-College friends, and takes them to the "wine" which is held in the rooms of the members alternately at the expense of the club. Thus the necessity of giving a "wine" oneself is avoided, and this extremely pleasant and sociable arrangement is the means of bringing together a large number of men who have never met before; and an advance is thus made beyond the common limit of College Society by introducing new men and new ideas. After an hour or so, an adjournment may be made to "pool," or whist. Thus another evening is lost to work. There are often literary institutions, Shakespeare or Sheridan clubs, which meet once a week: in fact, there is every opportunity for spending time, both pleasantly and profitably, at the expense of reading. For it must be remembered that

though many of the meetings we have mentioned do not last long, an unsettled feeling is often caused by them, and one is easily led to embark in some other scheme of enjoyment at their close.

Oxford wines have seen their best days. Time was when a big "drunk" was looked upon as a serious duty incumbent upon every right-minded undergraduate. Such wines happen once now where they happened three times twelve years ago. So great has been the growth of civilization and tea. But still they exist, and when the College boat has bumped its bumps, or a generous undergraduate has succeeded after many trials in passing his Mods., the festive spirits of the College assemble.

There are probably few who have not heard or read of these jovial meetings, for often has the art of the novelist given us a picture of their pleasant features, of the air clouded by many pipes, of the bowls of punch that are emptied, the old (or new) port which disappears, the stale jokes that are cracked, the old stories renewed, and the old "chaff" served up again. But even a Thackeray's skill cannot make us participate in the intense enjoyment, the sanguine spirit of healthy youth which, careless of the future, revels in the present, finds in every little circumstance some opportunity for pleasure, and sees in every hackneyed witticism and ancient story the manifestation of a genius which merits the most hearty plaudits.

*"Sapias, vina liques, et spatio brevi
Spem longam reseces. Dum loquimur fugerit invida
Aetas : carpe diem, quam minimum credula postero."*

And then the songs that are sung ! How eagerly they dash to the chorns, and leave the unfortunate performer high and dry in the middle of his verse ! How vociferously they applaud the stuttering utterances of the timid orator, and fill the voids caused by his barrenness of words with hearty demonstrations of their attachment to him as "a

jolly good fellow," thrice repeated! How confidential they become; how generous in the hospitality they offer to all!

Such are the amusements of undergraduates; and a pleasant contrast is a "wine" to the hard work of past days. The lives of some men are of course entirely passed in such occupations. At Oxford, as elsewhere, there are those who abuse the good gifts of fortune, and gain to themselves the name of "fast men," "roués," or "rakes." Than these there are no more despicable creatures in existence. But there are many men who are perhaps called "fast," but who do not really come within our category. They combine with high animal spirits and love of pleasure a carelessness of their interests or a passion for show, which may be follies, but are not crimes. Beneath a "fast" exterior they conceal a kind and generous spirit, and a mind which is often disgusted with the wearisome frivolities of their daily life. These men in after years, with the acquisition of experience, settle down into excellent husbands, and worthy and exemplary parish priests.

At this point it may not be out of place to note the changes which the last few years have wrought in Oxford life. We may say at once that they have been on the whole beneficial. The great progress which English society at large has made in the direction of refinement has naturally had its corresponding effect on the University, where several causes peculiar to Oxford life have been at the same time actively at work. The chief of these causes has been the multiplication of married Tutors. The monastic restrictions on the marriage of Fellows have been removed, and Tutors have no longer to face the awkward dilemma of celibacy or loss of income. The change has been a violent one, and has involved an almost complete subversion of the old ideas of College existence. The reformers of 1877 made no secret of their desire to

assimilate the life of Oxford to the life of Scotch and foreign Universities, where the students, without Colleges and College Tutors, can obtain a cheap education under the direction of a body of Professors. The Commissioners therefore removed the restrictions on married Tutors, cut down the number and emoluments of College Tutors, and founded and endowed Professorships and Readerships with a lavish hand. The merits of the latter policy it would be out of place here to discuss. If one may judge from evidence furnished in a recent Parliamentary report, the Professors exert little influence, because they can attract few hearers.

The effects on social life are more far-reaching. When half the Tutors live without the College walls, with extraneous interests and ties, not dining in the College Hall, lecturing at other Colleges, and only attending their own College when their presence is absolutely required, the old ideas of corporate existence, and much of the old *esprit de corps* must of necessity disappear. The further grave question as to the maintenance of College discipline by a decreased resident staff is not to be ignored. These disadvantages have frankly to be faced. On the other hand, married Tutors are not necessarily unconscientious. They will look upon the claims of their College as paramount, and there seems no reason on the face of things why a married Tutor should be less capable than a married schoolmaster, or a married clergyman.

This great change has introduced a new and potent influence into undergraduate life—the influence of women. It would be easy to be cynical on the mixed effects of such an influence, but so far these effects have been good. Those Tutors who take a kindly interest in their pupils now often ask men to afternoon tea instead of to College breakfasts or wines. Their wives and daughters are thrown into close relationships with undergraduates. Visits are

paid and returned, and the College scout sees his master's rooms invaded by bands of ladies bent on tea and music. With the advent of ladies have come more refinement and greater interest in social and artistic topics. When men see none but men there is danger of a certain loss of polish of mind and manners, and if the new system witnesses a slight growth of frivolity and flirtation, there is no doubt that afternoon tea is not more immoral than beer and billiards, or the society of ladies more dangerous than that of barmaids.

Side by side with this freer social intercourse other influences tending to refinement have been at work. The movement in favour of æstheticism has had many (and not over wise) supporters in Oxford; and now that exaggerated ideas have died away, we certainly find ourselves better able to appreciate more varied forms of beauty. Undergraduates, as a rule, show more taste for art, and their rooms display ample evidence of this taste.

The theatre too, under Mr. Jowett's régime, has become a recognized feature in Oxford life, and though there has been a strong opposition to the introduction of the drama, it is to be hoped that the movement, if kept within bounds, may result in an increase of refinement. At all events, the performances at the new theatre can scarcely demoralize men more than the entertainments at the old "Vic," where the "Great Vance," or some other music-hall singer, in an atmosphere of smoke and vulgarity, was wont to amuse his votaries with ribald lays. No one will deny that the new performances are an advance on this state of things. Popular London pièces are placed on the stage, and undergraduates, on the production of a written permission from their parents or guardians, are allowed to get up plays among themselves.

Music is, too, becoming a prominent feature. Besides the concerts which are always held in the May Term, Tutors

and undergraduates join in promoting musical evenings, in which songs, interspersed with recitations, amuse mixed audiences of ladies and students. At Balliol Sunday evening concerts are regularly held, when sacred (and sometimes secular) music is performed.

The last and not the least important element in Oxford life is the greater interest shown in public and philanthropic questions. This influence will be discussed in the chapters on the Intellectual and Religious Life, but a movement which induces the undergraduate to take a real interest in the welfare and education of the masses cannot be without its effects on the social life. As art has brought refinement, so has the new movement brought earnestness and a stronger sense of responsibility.

University discipline as distinguished from College discipline is in the hands of the Proctors—who are elected every year in a cycle from the Colleges.

The Proctorial system is naturally the object of much abuse, but its fundamental conception is surely perfectly sound. It is absurd to suppose that young men, if left entirely to themselves, will always preserve that decorum of manner and soberness of habit which should distinguish the students of a great University. In the multitudinous opportunities for excessive pleasure and indulgence, a youth of high spirits will frequently lose himself, and can only be kept straight by a strong hand. The Proctors cannot of course be cognisant of every unfitting action which is perpetrated within the University, but it is certain that many are kept from wrong by fear of the punishments which these officers are able to inflict. It is as absurd to say that morality would be as strict in their absence as in their presence, as it would be to say that the housebreaker and pickpocket would pursue their avocations with less industry if the strong arm of the law were not ever threatening them.

The Proctors are in their sphere quite autocratic, and they have the power, if they find a man wrongdoing, of instantly sending him down for the remainder of the Term, for one or more Terms, or utterly and for ever. In the evening they generally begin their rounds about 7.30, and continue till 11, when they stop all men without cap and gown, requesting the delinquent to call on them the next morning. At this interview the usual fine of 5s. is exacted. In the morning the Proctors have not a definite system of waylaying men, and only make any chance victims they may meet in passing from one College to another. They often search the billiard rooms after 9 P.M., and any undergraduate found there is fined 10s. The Proctors are also supposed to take notice of smoking in the streets, and driving dogcarts or pony-traps, but these misdemeanours do not seem to come equally within their cognisance. The two Proctors are assisted by four Pro-Proctors, and are served by some officers named "bull-dogs," objects of special abhorrence to undergraduates.

The morality of Oxford men has, if we may believe those competent to judge, improved of late years. There is certainly that amount of doubtful morality which is natural in a place where two or three thousand young men are gathered together, a large number of whom have good health, liberal allowances, and little to do; but when we take into account the manifold temptations ever present, we are forced to acknowledge that the general moral tone is good.

To resume the account of an undergraduate's evening. From the hours of 9 till 10.30 we suppose that most men will be found reading. Some will begin an hour earlier, or study an hour later, but the generality of men wisely attempt to devote an hour or two hours to intellectual pursuits. At the close of their reading they may adjourn to a neighbour's rooms to finish the evening with the

accustomed pipe and "grog." There are, as has been said, several days on which no reading after Hall will be accomplished. If, after a "wine," a man is able to get through a fair amount of work, he may consider himself fortunate, and may be congratulated on the possession of a remarkably strong head. Generally he will drift with the rest to some rooms where cards require less intense application, or, if the gates be not closed for the night, will pay a visit to some out-College friend. With regard to the first-mentioned amusement, there is no doubt that this fascinating game, if it be a daily amusement, in whatever form it be played—whist, loo, "van," or "Nap."—is apt to consume more time and money than is advisable for a prudent man. Some certainly are able to rise from a card-table at a stated hour to resume their reading, but we fear there are few whose interest in the game will not inveigle them into remaining to the prejudice of their work. However, a moderate participation in the pleasures of whist will not greatly disturb reading, nor have a particularly bad effect upon the moral nature. Many men arrange to postpone play until ten o'clock, when the proper amount of work has been done, and this plan, if practicable, should be generally adopted. With regard to the second point, we do not think that cards, as played among ordinary Oxford men, will arouse that gambling spirit which is latent in many; the stakes are not sufficiently high, nor is the play sufficiently frequent. Even if this spirit were roused, we do not think it would find enough scope for its activity to do much harm; and it is a remarkable fact that, though games of chance are naturally popular among undergraduates, there is a great absence of that sordid gambling fever which so often characterizes the meetings of men of maturer years. There are, of course, some men who wish to gain for themselves the title of "fast," among whom whist at guinea points, or "unlimited loo," are favourite

occupations; but with the average undergraduate cards neither tend to immorality nor to the ruin of reading.

If a man is often out of College in the evening he will labour under several disadvantages. His Tutors will not unnaturally conclude that his absence from College is not connected with reading, and that therefore his time is wasted. Again, in his nocturnal peregrinations he is very liable to meet the Proctor, and thereby incur a fine if he is without his cap and gown; while, by re-entering College any time after 9 P.M., he must pay a fine ranging from 1*d.* to 2*s.* 6*d.*, according to the hour he "knocks in." If he enters after twelve o'clock, or if at that hour more than once a week, he is likely to be summoned to an interview with the Dean, or the head of the College, and to receive from him a severe lecture, with sometimes the more substantial punishment of being "gated"—that is, confined to College within certain hours. To persist in wrongdoing will always be found useless and inexpedient, whatever be the pleasure derived from tormenting those set in authority. The heads of a College exert a despotic power, which they will not suffer to be trifled with. They possess the most potent means of insuring obedience to commands by their power of rustication. If a man, after several warnings, is still contumacious, they may remove his name from the "Buttery" list, by which means he is unable to procure food in College, unless his friends take it out for him in their own names, as they sometimes do for several days. If he does not now submit, they may send him down for the rest of the Term, the next Term, or entirely close his career at College. Of course the latter punishments are only reserved for the more flagrant offences of lighting a bonfire in "quad," screwing up a Tutor's "oak," or behaviour of similar extravagance. However, failure to pass the ordinary examinations in reasonable time will generally cause a removal of the name from the College books. Different rules hold good at

different Colleges; but in most cases if a man has not passed his "Smalls" by the end of the second Term, or his "Mods." by the end of the eighth Term of residence, he is politely requested to remove himself elsewhere. Such unfortunate men usually migrate to a Hall, or to the Unattached, where they have to drag on a comfortable but ignoble existence.

We have thus given a brief description of the manner in which an ordinary undergraduate may pass his day at Oxford. Of course this method may be varied in many points. Instead of spending his afternoon on the river he may walk, play fives, racquets and tennis, ride, or drive. These two latter amusements are naturally very expensive, and by a man of limited income should be eschewed. If a man keeps a horse at Oxford, his expenses will probably be nearly £2 a week, or £50 a year; while if he hires for riding and driving to any extent, he will find that his terminal bill at the stables will come to a large amount. The charge for a hack or pony-chaise for the day (or part of the day) is 10*s.* 6*d.*; and if he indulges in this luxury three times a week he must not be astonished if his pleasure has cost him over £20 a Term. For it is not only the bare hire (or keep) of the horse which is in question: there are also numerous incidental expenses which only those experienced in such things can understand. For instance, when men take a drive they often put up at some hostelry, and indulge in a dinner which is not generally a cheap one. There are, too, many "tips" connected with this luxury, which will increase the total considerably. Moreover, for a hunter the charge is two guineas a day, and it will thus be seen how bills are swelled to the astonishment and disgust of parents. Around Oxford there is fair opportunity for hunting, and several packs meet within easy distance, chief among them being the "Heythrop," to which a strong contingent of undergraduates is usually furnished.

Those who have had any experience of Oxford life must have noticed with astonishment the system which prevails at many Colleges, of splitting up the men into cliques more or less small. It is only natural that there should be men who, continually meeting, should in course of time form a set. Undergraduates have naturally special friends, with whom they will generally prefer to associate; and as a man grows "senior," especially will he turn to his particular friends, and derive more enjoyment from their society, than among men whose conversation bears on topics which have become somewhat tedious to him. It is not, however, necessary on that account to withdraw themselves wholly from the society of others, and to form an exclusive coterie. If a precedent for such action is once created, others will be likely to take the same course, and after some time the whole College will be separated into various small knots of men without any tastes or interests in common, and, to all outward seeming, utter strangers. It is easy to see how ruinous such a state of things must be. A College is thus a house divided against itself; there is no accord between the several sets; each has in view only its own interests or comforts, and, amid the jealousies and bickerings of the sectaries, the common weal is entirely hidden. Whenever a College office becomes vacant, each clique puts forward a candidate, and a large amount of ill-feeling is naturally engendered. The officers thus lose that public support which is their due, and which is indispensable for the proper conduct of affairs. Men refuse to row, and will not trouble themselves about cricket; do not call upon, or entertain the freshmen; each prefers to go his own way, and leaves everything else to take care of itself. Then the College Eight is filled up with "unfit" men, the Eleven is never settled, College meetings are sparsely attended, and the natural result follows: the Eight goes down, the Eleven loses its matches, and the College its popularity. The

various sets accuse each other of being the cause of this calamity, barely deign to nod as they meet in the "quad," and take every opportunity of abusing their neighbours. The longer they remain, the more confirmed they become in their exclusive habits, and often they leave College without being on speaking terms with a quarter of the members.

The picture we have drawn is not, with reference to some of the larger Colleges, an exaggerated one, and the disastrous result described has always followed. Smaller Colleges, with far more prudence and public spirit, tacitly set up a rule that all the undergraduates shall know each other, and, to further this general acquaintance, encourage public hospitality as much as possible. Large College breakfasts and "wines" are given by the men in turn, and each undergraduate is thus in a manner forced to make the acquaintance of his neighbour. College matters, too, are not decided by the arbitrary will of one or two prominent men, but are laid before the whole College, whose opinion is required. Everything is thus carried on in the light, and although the necessary union of friends is not prevented, it is not allowed to degenerate into a selfish cliquism, which will prove the temporary ruin of the College.

"Let us take a walk down Fleet Street," or rather let us stroll down "the High,"—that unrivalled street,—with St. Mary's steeple looking down upon us, past the pinnacles of All Souls, and the barbaric splendour of Queen's, and the sober majesty of University, and at the end the pleasant Cherwell, and Magdalen's matchless tower.

Here will be seen one man rushing home from a lecture to his luncheon, his arm full of books, his academicals flying in the wind, and his head crammed full of the newest conceits concerning Virgil or Plato. There are two *dilettanti*, sauntering gracefully arm in arm, followed by a pair of pugs or spaniels of the purest breed. Their

clothes are cut excellently well; everything about them is quiet, and in good taste, inviting, not compelling, attention. They themselves peer through eye-glasses at the newest picture in this window, or the prettiest trifle in that, and eye with easy condescension all who meet them. Following them comes a freshman, uncomfortably prim, with cap and gown in spotless condition, and evidently proud of his elegant attire. He has been invited to lunch with an old schoolfellow, and, not wishing to transgress the rules of the University, has donned the official garb. As he passes along, he enters a tailor's, orders a hat, and gives the name of his College with great unction, firmly insisting upon immediate payment, in accordance with his resolution of avoiding debt. Alas! glance at his account two years later in the same tradesman's ledger!

Next come three fast men, in coats and trousers of enormous and alarming patterns, with all about them of the newest and most advanced style. They have spent the last hour in the stables where their horses are kept, and have been regaling themselves with beer and choice stories. As they "swagger" along they leer and wink at every female who passes them, and are greeted with loud shouts from noisy friends in the window opposite, whence too comes the "tootle-tootle" of a post-horn, blown by some undergraduate who considers this amusement to be the height of wit. Behind them race half-a-dozen boating men bound for a big lunch, to which, with its slang of the barge and the water, they look forward, after a hard morning's reading.

From this shop creeps slowly a man with downcast head, who has been trying his best to soothe the impatience of a large creditor. From this shop steps lightly forth one, with happy face, who has succeeded in convincing a credulous tradesman of the certain demise of an ambiguous aunt, to whose wealth he is left heir.

Here, passing, are grey-haired dons, majestic and serene,

and here young tutors, proudly conscious of their new position, intent upon impossible reforms, or revolving sharp witticisms for common-room conversation. There are the velvet sleeves of the Proctor, followed by his satellites; and there tradesmen who have been vainly making calls by appointment upon wary undergraduates. And so they pass,—the ever-changing, never-changing elements of Oxford life.

In this chapter it would have been out of place to do more than skim the surface of Oxford life. Of its intellectual side much will be found in the succeeding chapter, and though the social and the intellectual life can scarcely be divided, and act and react upon each other, it has seemed advisable to give to each a separate treatment. Here we have descended from the lofty level, whence we ought perhaps to view the glorious possibilities of an Oxford career, and have mingled in the careless throng of young barbarians. It may be that the picture has been too gross, and that we have allowed too much space and sympathy to the commonplace aims of the average undergraduate. It may be so—but in justice let us remember that it is not given to every man to be touched by the beauty and wisdom of fine literature, or rise to the serene height of a fellowship. Nor is the life of an undergraduate, such as we have described, necessarily inconsistent with intellectual progress. Whether a man achieves success in the schools or not, he will have learnt much at Oxford which is more valuable than mere book-learning. No one can live free from the influences that surround him, and the influences of Oxford are unrivalled. The glory and romance of her past, her great work in the present, her fine old buildings, where each grey stone has its history, appeal with irresistible force to the dullest soul. To her sons she is *alma mater*—the wise, loving mother of their fresh young days. Who is not proud of

her? Who will not do her reverence? Who recalls not with pathetic memories his College days—his triumphs or his follies? Who will not try, in some small way, to do honour to his University? Let us all re-echo in our minds and lives the fine apostrophe of one of Oxford's most honoured sons, "Beautiful city! so valuable, so lovely, so unravaged by the fierce intellectual life of our century, so serene! And yet, steeped in sentiment as she lies, spreading her gardens to the moonlight, and whispering from her towers the last enchantments of the Middle Age, who will deny that Oxford, by her ineffable charm, keeps ever calling us nearer to the true goal of all of us, to the ideal, to perfection?"¹

A. M. M. S.

¹ Matthew Arnold, *Essays on Criticism*, Preface, p. xiii.

CHAPTER V.

THE INTELLECTUAL LIFE.

THE intellectual life to be here treated of is only the undergraduate life. Intellectual life at Oxford, in its widest sense, is a problem beyond the reach of the present writer. It would be a noble task indeed, for one intimately acquainted with Oxford common-rooms and University society, to set forth the views there promulgated about the great social and political problems of the day, or even about those which specially concern Oxford herself, such as the future of women's education, the goal to which examinations are hurrying us, the chances of Non-conformity obtaining a footing in Oxford, or the prospects of a flourishing Medical School. Such dissertations, however, are beyond the scope of the present chapter.

Oxford is happy in that many phases of her social life deserve to be called intellectual as well. Nothing in life is more pleasant than this intermixture of the two; and thus, although the quiet and uneventful tenor of Oxford life rarely supplies the materials for a story, yet there is a great charm in reading the College life of our greatest men, such as the rambles of Macaulay and his companions round Cambridge, or how Tennyson revisited the rooms where his loved and lost friend dwelt, and remembered how once they held debate there. And although there be nothing intellectual about a row on the river, or a wine party, yet joining in such amusements need not argue a

distaste for higher pursuits. When Tennyson, in the passage just referred to, finds in his friend's old rooms—

“The noise
Of songs and clapping hands, and boys
That crashed the glass and beat the floor,”

we may feel the pathos of the situation, but we need not infer that College life has sunk to a lower level since his time. The same boys, who were probably rejoicing at the success of their College boat (for, be it remembered, it was during the races, a time of licensed Saturnalia, that the poet revisited his college, and that it was most likely a bump-supper, if that be the proper Cambridge name, which he disturbed) might meet again the next day for far more intellectual converse. There are certainly many in Oxford who hold that “rowing and reading” is a good realization of the Greek “music and gymnastic,” and many Colleges, which point with triumph to the number of their first-class men who have rowed in “the eight.” In the rooms of many a man of high mental powers, you may see fastened up as a trophy a huge and somewhat unsightly oar, with which he helped to row his College boat on to victory, or a shining row of pewter and silver cups, won on the river or the running ground, while from another corner of the same room gleam richly-bound books, blazoned with College arms, and awarded for some triumph in the schools.

Much might be written to this effect, but it is not so much the blending of the distinctly social with the intellectual life which we wish to emphasize, as that many social pursuits partake also of an intellectual character. Such are the debating societies, with the Union at their head, and such also are musical societies, chess clubs, societies for reading Shakespeare, and others, among which must be included the latest development, that of amateur dramatic performances. Of many of these pursuits, more

will be said presently. It may be that their multiplication tends to produce idleness or relaxed work in some cases, but it is none the less true that they are intellectual influences.

Before giving any detailed picture of Oxford intellectual life, it may be as well to notice some charges which are constantly brought against the Oxford system. Thus, it has been questioned whether, for the majority of undergraduates, there is any intellectual life at all. Undergraduates, according to these critics, pass a very enjoyable life of amusement, consisting of a long holiday, scarcely broken by the slight labour of getting up enough facts to pass their examinations. First, however, it may be remarked that these examinations are by no means so very easy, as is shown by the number of men "ploughed." And many pass-men get interested in their work, while few can wholly escape the intellectual influences round them. And next it must be remembered that pass-men are not the whole of Oxford. Even if the class-men were inferior in numbers, it might well be maintained that they are the most important and characteristic part of Oxford. But the real state of the case is, that the numbers of pass-men and class-men are very nearly equal,¹ a result which

¹ The total number of candidates in the six Honour Final Schools for Trinity Term, 1886, was 410. These schools are held once a year. The total number of candidates for the two corresponding examinations in the Pass Final Schools, held in November, 1885, and June, 1886, may be fairly reckoned to be 421. This does not allow for those men who were "ploughed" in November and tried again in June, so that honour-men will probably number rather more than pass-men. It is difficult to calculate the exact number of pass-men, because of the examination regulations. Every pass-man takes up three subjects for his Finals, which may be taken, if he pleases, in separate terms. Consequently his name usually appears on the list more than once. The above total is obtained by reckoning a man's name once, twice or three times, according to the number of subjects he is taking up, and dividing the sum by three.

gives a conclusive and satisfactory answer to the above attack.

Considering the thousands of men who look back with gratitude to their Oxford days, and regard their University with deep affection for the great gifts of knowledge and culture which she has bestowed on them, it is ridiculous that such attacks should be made. Still, as they are made, and command a wide audience, it is advisable to say a few words on the point.

But, although it is perfectly absurd to maintain that intellectual life at Oxford is an unknown and possibly non-existent quantity, yet the further question remains, whether the system of Oxford and the tone of her life may not tend to foster some of those ugly growths which cling round learning as round every good thing. Oxford is the head-quarters of the examination system, and has been freely accused of producing all the evils which are attributed to that, and, indeed, to any other system. The attacks upon her may be conveniently summed up under four heads. She is arraigned in various quarters as producing superficiality, pedantry, over-work and over-specialization. Such evils are undoubtedly always exemplified where education is carried on on a large scale, and one of the great educational problems we have to face is how they can be minimized. But that any one of them has decidedly infected Oxford, we believe quite untrue.

The superficiality complained of is two-fold. The first arises from the idleness and want of interest shown by many pupils, who only cram as much of their subjects as will just secure them their degree, and then forget them as soon as possible. We believe that the magnitude of this evil in Oxford has been much over-rated; but, at any rate, she is making strong efforts to shake it off. A large portion of the remodelling of examinations ("tinkering" as it is profanely called), which is going on at present, has

for its object the banishment of "cram," and the substitution of intelligent study. However, it may be doubted whether the nature of the average pass-man will undergo much change in this respect.

The second kind is, perhaps, more characteristic of Oxford, and harder to deal with. It is the superficiality of the man who makes a great show with small intellectual wares, who treats books like noblemen, to quote Douglas Jerrold's witticism, that is, he learns their titles, and brags of their acquaintance. There can be no doubt that Oxford education in general, and the *Litteræ Humaniores* School in particular, tend in certain cases to encourage this sort of shallowness. Some men aim at learning just enough of a subject to enable them to write a neat little essay on it, in which they may adroitly profess a thorough knowledge of the whole, and pass off as original information gathered at second or third hand. Perhaps men of this type rarely produce a good enough impression on examiners to obtain first-class honours, for in the *Litteræ Humaniores* School deep as well as wide reading is necessary in many subjects; but there are many 2nd and 3rd class men who, in ordinary conversation at least, can apparently hold their own without much real knowledge. However, it is perhaps too much to hope that, in a place where learning is thought highly of, we can ever be free from the affectation of it.

Of pedantry in Oxford happily little need be said. If by pedantry we are to understand that sort of owl-like application to a few subjects, which renders the student incapable of recognizing the importance of any others, and often unfits him for ordinary life, such pedantry hardly seems the fault of the present age. The multiplicity of subjects of interest is such that hardly any student can ignore the importance of other studies than his own. Neither is learning any longer regarded a disqualification for other pursuits. It is not so long ago, to quote a typical

story, that a lady, after dancing with a gentlemanly undergraduate, was surprised to hear that he had taken a first-class, and wondered that he was the same as everybody else. Nobody would feel this surprise now. Perhaps this was at the end of a period when the typical reading-man was supposed to be like Mr. Sloe, slightly sketched in "Verdant Green," who "teas all day long to keep himself awake for reading," and was considered by Mr. Bouncer likely to "blow himself up with gunpowder tea, before he could take his double-first." Sometimes there appears in the streets of Oxford a figure which makes us wonder if the race of pedants is after all extinct, but, if existent, they must be a small army.

Similar observations may be made about over-work. That the pressure of competitive examinations has produced many instances of breakdown, and even of premature death, is sadly true. Of course celebrated doctors, by collecting these cases, are able to read us terrible lessons, and prophesy the speedy decay of Englishmen, if the abominable system be kept up. Few, however, really believe that the case is made out, when they consider the small proportion of these breakdowns to the total number of examinees; and Oxford has a small share of whatever blame there be, for the variety and versatility of her life is the best known antidote to the evil. Moreover, a system where all who reach a certain standard can get first-class honours, and where the success of one does not necessarily mean the failure of the other, does not stimulate to such break-neck competition.

As regards over-specialization, we doubt if much can be made of the charge. It is sometimes said that men who are in for a particular examination, often seem to have no special interest outside it, but this may mean little more than that most of the Honour Schools are exacting, and leave little time for multifarious reading. As nobody would

wish to see first-class honours gained too easily, the chance of this evil must clearly be run. The examination boards seem, as a rule, not afraid of it, for many of the changes tend to specialize the subjects read. It is fair to add that a large party still exists, though in a minority, which looks with disfavour on specialization, for fear that it may destroy the peculiar merits of Oxford teaching.

On the whole, it is a fair conclusion to say that Oxford aims at the Aristotelian mean in these matters, with considerable success. For it must always be remembered that the very freedom allowed to undergraduates, one of the finest traits of Oxford, renders the teaching body less able to check such intellectual weeds.

After thus vindicating the claims of Oxford to a true and healthy intellectual life, we will now attempt to describe it. The subject may possibly be best approached by considering the intellectual influences, official and non-official, brought to bear on undergraduates, and the way in which they work. This will afford us a general sketch of the intellectual life, supplementary details of which will be given afterwards under their respective headings.

In the first place, something must be said about the tutors, a difficult and delicate subject, for in dealing with so eminent a body, criticism requires courage, while praise may be deemed superfluous.

The position of a successful Oxford tutor, able to influence by his teaching the picked intellects among the youth of England, is one of the noblest conceivable. There are many such; but the qualifications are high for such a task, and certainly there are many who either only partly succeed, or wholly fail. The responsibility must be largely borne by the system, now to some extent superseded, of electing to tutorial fellowships by examination only. Obviously the possession of knowledge does not imply teaching power; and, what is more, the selected candidate was almost always

a young man who had just taken his degree, and consequently had no experience in teaching. This experience had to be acquired at the expense of possibly several generations of undergraduates. Moreover, the work is not of a character to test a man's teaching power much. The popularity of his lectures, or the reverse, and the success of his pupils in the schools, are the only criteria, and neither are particularly good ones. It follows that a tutor may teach for years without any good test of the efficiency of his teaching. A better plan has been adopted in some instances lately, that of selecting tutors among schoolmasters and others of tested merit in teaching. Of course in selecting by this method, another danger has to be guarded against, namely, lest the newly-elected tutors should have imbibed too much of the pedagogue spirit, and treat the undergraduates like school boys. In fact, the selection of tutors is a most difficult task, since their qualifications must be so various, and their position with regard to undergraduates is so peculiar. For instance, the following qualifications may be mentioned as most essential to good teaching, and yet rarely found with high intellectual gifts, namely, the ability to comprehend the difficulties of dull pupils, and the patience to thoroughly explain them. It is a frequent complaint of pass-men that their tutors will not, or cannot, come down to the level of their minds.

Every undergraduate, besides having to attend a certain number of lectures, has a special tutor to whom he takes work. Happy those who are under a first-rate man! In his earlier years at Oxford, a man has often a shy, school-boy feeling toward his tutor, but in his last year of residence the barrier often melts away, and the relations between teacher and pupil become quite unrestrained. The benefit thus derived is often incalculable. The undergraduate finds himself admitted to terms of friendship and even familiarity; while the reverence for what may be a cele-

brated name merges in a personal liking. How well all who have enjoyed this privilege remember the familiar nickname, which somehow did not detract from the reverence felt; the cheerful half-hours, which were looked forward to as a pleasure, not as a toil; the wit and learning that were then shown us; the kindly criticism and encouragement! Many an old Oxford man will treasure up these things as among his most precious memories. Many a man, when he leaves Oxford, has gained in his tutor a true friend, whose advice, guiding hand, and ready help, will be of use to him all his life.

One of the great changes introduced by the Commissioners of 1877 has been the creation of a large body of married Fellows. This has considerably altered the conditions of College life. Married Fellows and tutors are, of necessity, non-resident, for, though the experiment of building houses for married Fellows is now being tried at New College, yet want of room makes such an arrangement impossible in almost all the other Colleges. While, therefore, a certain number of Fellows are unmarried and resident, the greater part are not. What effects this change will have on the relations between dons and undergraduates it is too soon to foresee, though some critics are already condemning it, and extolling the past system for virtues largely imaginary.

Lectures are the next important feature of intellectual Oxford which demands attention. Formerly lectures were divided into public, which were delivered by Professors, for any members of the University who might wish to attend, and private, which were confined to undergraduates of the Colleges at which they were delivered, except on payment of a special fee. About a dozen years ago, a combination system of lectures was formed, several Colleges arranging that all the lectures at each one of them should be open to members of all those Colleges. This

has now expanded into a vast system of inter-collegiate lectures, the ramifications of which are difficult to trace, but which practically throws open almost all lectures, with very few exceptions, to all undergraduates, irrespective of the particular College to which they may happen to belong. Theoretically therefore, a man has now the choice of attending lectures in almost any College he pleases, and a complete list is published in the "Gazette" for that purpose. But practically the system works as follows. Most of the lectures are only attended by the men of the College at which they are delivered, whose attendance at a certain number of College lectures is compulsory. But the more prominent and successful lecturers have their classrooms thronged by a crowd of men from all Colleges, voluntarily attending these lectures in addition to those of their own College, and are thus practically, though non-officially, raised to the rank of University teachers. Thus the success of a lecture may be judged from the number of undergraduates attending it, who usually apply to it the plain straight-forward test, whether its matter is directly "useful for the schools" or not. There is a general impatience of lectures not conforming to this standard, and if a tutor ventures to give his lectures a wider range, he will probably find the greater part of his voluntary audience rapidly disperse. Moreover, any want of clearness, or defect in style, will soon thin the lecture-room. There are, of course, lectures in which students find it desirable to take rapid notes at the time during the lecture, and then spend another hour in deciphering them; such, for instance, was often the case with the lectures of the late Professor T. H. Green. This, however, is only done when the known value of the lecture outweighs any inconvenience caused by a too rapid delivery, or too great condensation of matter. As a general rule, men do not care to attend lectures in order to pick up what they can

readily get in other ways. Thus lectures on Greek and Latin authors are often regarded as superfluous by the pupils, for little can usually be added to the excellent notes in the editions now used. In reading for Finals lectures are more useful and interesting, especially those on the more general subjects in the *Litteræ Humaniores* School.

Now that the term "private lecture" is practically meaningless, the term "public lecture" is reserved for such among Professors' lectures as are of a popular character, and delivered to a mixed audience. These are a special feature of Oxford life, and deserve a detailed account. Apart from these it is doubtful whether the lectures of Professors, the official University (as distinguished from the College) teachers, are very successful. The number of Professors was largely increased by the Commissioners of 1877, but the system has had no time to take root, and it is hard to see how it can do so. For the examinations dominate Oxford so completely that the men have usually no time nor inclination to attend lectures which are not useful for the schools. While, therefore, those among Professors whose lectures come under this category can command an audience, the majority secure but a thin attendance, a result due in no way to any inadequacy or want of interest in the lectures themselves. Hence the Commissioners have been reproached because while striving to do away with idle Fellows, they have created a class of idle Professors. In this matter, as in many others, Oxford is evidently at present in a transition state. It should be fairly stated, however, that the work of Professors is considered to be research quite as much as teaching.

Many of the public lecturers draw large audiences, owing partly to the popular character of their subjects, and partly to the fame of some of the lecturers. Such are the lectures of the Professors of Poetry and Fine Art. In these lectures undergraduates have the privilege of being directly instructed by some of the greatest minds of the age. Thus

many generations of Oxford men have been able to listen to Ruskin, and the present generation can hear Palgrave, Freeman, and Herkomer. It must, however, be confessed that this privilege is not always used as it might be. The awkward times for the lectures, which are usually delivered at 2.0 or 3.0 P.M., partly account for this. Reading men will not give up their afternoon's exercise, nor idle men their afternoon's amusement. However, their place is largely filled up by the Oxford ladies, who always throng in crowds to any public lecture of a popular character. Their presence is not always approved of. Ruskin once declared in a lecture that the undergraduates ought to be his only hearers, and the undergraduates present somewhat ungallantly applauded. But certainly Ruskin had some reason, for he could always draw crowds of men to his lectures, and it was hard for a man to find himself shut out of a lecture-room, because all the space was taken up by ladies, who only attend by courtesy.

Ruskin's power over young Oxford is a subject worth a short digression. His school of immediate disciples was small, though enthusiastic; but in many ways his influence reached far. His lectures always rivetted the attention by their strangeness, equally with their eloquence. "I always wish to interest you," he once said, "and sometimes to shock you." In this he certainly did not fail. While his eccentricities furnished us with amusement, the beauty and grandeur of many of his thoughts have sunk deep into many minds. One project of his will be often remembered with a smile. He used to deplore the labour wasted on unproductive amusements, such as rowing, and tried to substitute for them the useful exercise of road-making. Under his auspices several men actually commenced repairing a road at Hincksey, two miles from Oxford, and during that time many undergraduates walked out and took a turn at the pickaxe and shovel. But the project came to nothing, and the road is still a muddy spot in a very miry walk.

The lectures on Poetry and Art are often delivered in the Sheldonian Theatre, which provides room for any audience, however large. The actual audience rarely fills up a large space of it, and is often smaller than the lectures deserve. In Poetry the chair has been lately filled by Matthew Arnold, Sir F. Doyle, J. C. Shairp, and F. T. Palgrave. Many will remember the pleasure they received from Doyle's lectures. Shairp's were felt by many to be disappointing, and hardly worthy of his fame. The chair is at present worthily filled by the compiler of the "Golden Treasury." Freeman's historical lectures always attract a large audience. His peculiar views, often so dogmatically announced, excite much comment, and not seldom some amusement.

On examinations, as an intellectual influence brought to bear on men, so much will be said in the following chapters, that the subject may be passed over now.

The preceding heads, Tutors, Professors, Lectures, and Examinations may be called the official influences of Oxford. But still more important and interesting are those special influences which work less directly, such as the manner of life and tone of thought of a man's College friends, or of the general environment of Oxford.

It is sometimes objected to Oxford that her degrees are won too easily, and that she ought rather to aim at the standard of London University. To this it has been considered a sufficient answer that residence in Oxford is in itself an important part of education. The air of Oxford, intellectually speaking, we believe to be wholesome and bracing. Though some of the phenomena are singular and perhaps repellent, yet the whole tone of thought leads to toleration and broadness of view. All opinions are subjected to the test of reason, and all who hold opinions strongly will find themselves expected to justify them by reasons, and will not be allowed to shelter themselves under the plea of authority, or the universal practice of the world.

On the other hand, those who have a sophistical and paradoxical turn will delight in finding reasons for the most extravagant opinions, of the truth of which they believe they have convinced themselves. Accordingly there is scarcely any craze or extravagance of thought which does not meet with disciples in Oxford. This is an amusing feature, and has been stereotyped by Matthew Arnold's well-known quotation, "There are our young barbarians all at play." The absurdities of the Oxford æsthetes are a recent illustration of this. Another noteworthy feature is the unpractical tendency of much of Oxford thought. Based as it often is on pure reason, it fails by neglecting some practical aspect of the question. This is specially noticeable in political thought, where Oxford often exhibits impatience of the working anomalies which are bound up with English life. From another point of view, indeed, such an attitude may be considered a wholesome corrective to the lazy acquiescence of the ordinary British citizen.

The way in which all these influences work on the mind of the average undergraduate has often been described. The process usually gone through is that of every newly-awakened mind, and may be found written large in the history of every people. To the age of faith when opinions are accepted on authority follows an age of active inquiry and often doubt. Then finally the doubts resolve themselves, and an age of reason follows, when opinions are held from mature conviction. Many Oxford men go through this complete process during their three or four years' residence. The freshman usually is a schoolboy, who has taken his opinions on authority, who has possibly strong religious beliefs, instilled by early training, and who believes that all Liberals must be cad. Arrived at Oxford, he is at once surprised and possibly bewildered to find free discussion on all subjects, to hear opinions he considers certain called in question, and beliefs he regards as sacred made

matter for argument. He finds himself easily worsted, when he tries to maintain his own opinions, and feels that he must think and reason for himself. So far the way is the same for all, but here it divides into three paths. Some few, convinced of the truth of their opinions, hold firmly and fearlessly to them, fight down difficulties as they arise, and leave Oxford with convictions more deeply and firmly established. Others, carried away by the intoxication of new ideas, abandon their convictions at once and join whatever band of thinkers they are most attracted to. These two classes, however, are the minority. In most cases, where the intellect has been awakened, there follows a period of doubt and eager inquiry, not in many cases a stormy and troubled time, but rather a time when the mind begins to rejoice in its newly-found power, and is inclined to skim rather too lightly over questions, and to decide them off hand. Many of us, when we look back at that period in our lives, can feel some regret that

"That time is past,
And all its aching joys are now no more,
And all its dizzy raptures."

Oxford will be blamed by few because in some of her pupils this state of doubt and suspended judgment becomes permanent. Many men, indeed, who leave Oxford in this state of mind, soon find settled convictions when once engaged in the real battle of life. Others, again, more fortunate still, have their doubts resolved and convictions re-settled before leaving their Alma Mater. The influences brought to bear upon a man in his last year are often highly beneficial; especially if he be reading for the School of Litteræ Humaniores, in which case the noblest thoughts of the best writers, ancient and modern, on the highest subjects, will be forced on his attention. And so a man, when leaving Oxford, will often have already learnt to smile at his intellectual extravagances during his earlier years there.

It remains to give an account of the position in Undergraduate Oxford, of various branches of thought, such as Philosophy, Politics, Literature, and the Drama.

Perhaps the word Philosophy would be associated with Oxford teaching more readily than any other. Many men can look back to the time when, as undergraduates, they took an interest, now no longer kept up, in those world-old problems, always to be fought over, and never to be solved. Others, again, may recall the time when an interest was awakened, which has lasted, and given them life-long food for reflection. The latter band, however, will be naturally small, for Philosophy is an exacting mistress, and demands more time and brain-work than most men have to spare. Oxford thus seems identified with Philosophy. And yet, we believe, it constitutes a very small part of Oxford life. Teachers are few. Those Colleges may be deemed fortunate which number three or four philosophers among their teaching staff. Again, there is no special examination in philosophy; it only forms a part of the *Litteræ Humaniores* School, and many have taken honours, and even high honours, in that school, who have scarcely stepped over the threshold of the temple of philosophy. Yet the few who have done so are those to whom Oxford has given of her best.

The method of teaching always has this great characteristic. The student is taken first to the ancient philosophers. He is taught to read and appreciate Plato and Aristotle, and thence he is led down the stream of history to modern times. It is a noticeable feature of Oxford work that she draws no line between ancient and modern thought, but encourages the study of both, side by side. Soon among the students the usual division takes place. Led by the bent of their own minds, and the guiding hands of their tutors, they fall into one or other of the two great camps into which philosophy is divided. This division is one far more easily felt than accurately stated, and, with-

out attempting to be very exact, we may adequately describe it by saying that some follow the lead of Locke and Hume, others that of Kant. Ten or a dozen years ago, the former school was in the ascendant, and Mill its great authority. Now, largely owing to the teaching and personal influence of the late Professor T. H. Green, of Balliol, the tide has set strongly in the other direction. It must not, however, be supposed that Mill is entirely dethroned. His works, especially his "Logic," are still recognized textbooks, and questions are set largely from them. However, in answering these the student is expected to show himself able to criticize Mill's views.

The philosophy of Professor Green, perhaps the most potent intellectual influence in Oxford during the last fifteen years, deserves a fuller notice. It is only a short time ago that Mr. Mark Pattison told us, in his "Memoirs," of the downfall of Mill and sensationalism, and the growing influence of Green, who "brought Kant and Hegel to Oxford." The late Rector of Lincoln was a hostile critic, and his statement, though true, is, taken by itself, misleading. Green's philosophy is not simply a reproduction of German thought; it is much better described as a criticism, or, better still, as a reconstruction of the traditional English philosophy, of which Locke, Hume, and Mill are representative names, in the light furnished by the foreign systems of Kant and Hegel. Not to dwell long on matters which have little interest for the general reader, we may yet point out how such a criticism demanded, alike from friend and foe, a survey of the whole field of modern philosophy; and why it is, therefore, that in the Oxford of to-day the interest in metaphysical speculation is so much wider and keener than it was. Nevertheless, had Professor Green been no more than a metaphysician, his influence, great as it was, could never have extended beyond a comparatively narrow circle. That which attracted young

Oxford about him was the union in him of the speculative and the practical; the conviction, which inspires and invigorates his philosophy, that to conceive the ideal intellectually, and to realize it actually, amid the world in which we live, are but different aspects of one and the same endeavour. To such teaching, set forth as it was in a life of singular devotion and simplicity, may be most truly traced that great wave of philanthropic interest, which in our generation has swept over Oxford with such beneficial effect. Nothing is more surprising to old Oxford men than the interest which undergraduates now take in the many practical questions which connect themselves with religion, morality, or politics. Though there are many parties and many methods, the leaders of nearly all would have to confess that a large part of their inspiration came from "Green of Balliol." It is sad to remember that a life in which so much had been done, and so much more was promised, should have prematurely closed in middle age.

A Philosophical Society, consisting partly of younger graduates, partly of undergraduates, has lately been started. The members meet in one another's rooms; a paper is read on some philosophical subject, and then discussion follows. The Society has been too lately started for its influence to be marked, but the experiment is an interesting one, and deserves to succeed.

Turning to the subject of Politics, we find very different views, both far from the truth, current about the tendencies of Oxford. To some she appears the incarnation of rigid Conservatism; to others, a hot-bed of violent Radicalism. From the point of view of an election agent, Oxford, of course, presents an unbending Conservative front. This, as is well known, is due to the number of non-resident M.A.'s, who are mainly country clergymen. But, among the resident M.A.'s, it is by no means certain that the Conservatives are in the majority. At all events, all opinions

are represented, all discussed, and all tolerated. Oxford is safe from the crystallization of habit and opinion which grows so often on the country clergyman, resulting in an unbending political dogmatism. However, many politicians, neglecting these obvious facts, have considered, or chosen to consider, Oxford a mighty stronghold of prejudice.

But this is a digression from undergraduate Oxford. The opposite view, that Oxford is extremely Radical, is due mainly to the energy with which the advanced section of undergraduates, a very small minority, express their opinions. As the great body of undergraduates who come to Oxford from school are traditional Conservatives, it is natural that those who are converted to the opposite political faith should be the most eager politicians, and have most to say in defence of their opinions.¹ It must not, however, be understood that all the Conservatism of Oxford is traditional and unreasoning. A large part of it must be so, but there are plenty of men who are Conservatives from reasoned conviction. Conservatism has always been a strong force in young Oxford, and at present it seems to be steadily increasing, grounding itself on zeal for the Church and the Empire. Certainly it has a stronger hold than ten years ago, when Liberalism was the creed of most clever undergraduates, and Conservatism was rather regarded the sign of an inferior intellect. Such speculations will not seem trivial to the reader who remembers that Oxford is the nurse of many of our future statesmen.

The Debating Societies provide several outlets for political energy. Foremost of these is the celebrated Union, which

¹ "By the way, from having been an ardent Tory in his freshman's year, his principles took a sudden turn afterwards, and he became a Liberal of the most violent order. He avowed himself a Dantonist, and asserted that Louis the Sixteenth was served right." (Pendennis, vol. i. chap. 18). University life has changed much for the better since Thackeray wrote of it; but the leading features of his vigorous sketch are as true as ever.

has a history of more than sixty years, and numbers among its Presidents Archbishop Tait, Bishop Wilberforce, Cardinal Manning, Rt. Hon. W. E. Gladstone, Rt. Hon. G. J. Goschen, Lord Dufferin, Lord Sherbrooke, and several other names nearly as famous. The Union is partly a literary club, partly a debating society. Like all long-established institutions, it has periodical ups and downs. At present it is rather "down." The debates for the last year or two have certainly not been of a high order, but they now show signs of reviving, and are likely to become as popular as ever.

A Union debate is a highly characteristic Oxford scene, and deserves a detailed description. The Debating Hall is large and new. Benches run down both sides of it, and when the house is crowded, the lower half is entirely taken up by cross-benches. The debate is not organized as a Parliament, so that the benches are occupied without distinction of parties. At the centre of the upper end is the President's chair. A gallery runs above, to which ladies are admitted. During the day the room is used as a reading-room, but every Thursday night, at eight, the newspapers are cleared away, and the room rapidly fills. Then the President and other officers enter, and cries of "Order, order," are raised against those members who have neglected to remove their hats. Before the debate, there comes what is known as private business, which affords a recognized opportunity for the younger members to try to show off their wit. The President gravely inquires whether any honourable member has any question to ask of the officers of the Society with regard to their official duties. Then comes some fun. One member will demand, with a voice quivering with emotion, when the Treasurer is going to rise to the level of the age and supply reply post-cards for the members' use. Another will ironically suggest that the President cannot be aware that the clock was,

on Monday, a minute and a half behind time. The power of scoring-off these would-be jokers, and turning the laugh against them, is much thought of. When this is over, the real debate begins. The mover of a question is allowed half-an-hour for speaking, the other members being restricted to twenty minutes. The debate rarely retains its interest after two or three at the most have spoken. If an indifferent speaker gets up, the benches thin rapidly. The *beau idéal* of a Union speech is one bristling with brilliant antithesis and epigram. The Union audience is one of the most impatient and critical to be found, and no nervous nor affected speaker has a chance before it. Sentiment is never tolerated, and rhetoric very rarely, unless it exactly fits in with the views of the hearers. Some members are markedly unpopular, and can never get a hearing. Thus the Union once denied itself, for a whole year, the luxury of square envelopes, because an unpopular member always asked for them at question-time. More recently, a member was jeered at while proposing a tribute to Victor Hugo. It was thought at the time that an insult had been offered to a great man's memory; but those knowing the temper of the Union will understand that the said member's unpopularity was the sole cause of the manifestation. With these exceptions, the audience is fair and unprejudiced. It will listen contentedly to Radical orators, if amusing, though the speaker must look for a tumult every time he mentions the leaders of his party; but it will howl down even a Tory who prosés.

It is needless to say that the oratory generated by this system is not first class. The style is often flashy and superficial, and the matter too often reminds one strongly of the latest newspaper leaders. But a successful Union orator has of necessity acquired many qualifications for speaking, and the more solid ones can be added afterwards. Many of our present statesmen have been trained in this school.

Besides the Union there are several other debating societies, some named after distinguished politicians, such as the Palmerston, the Canning, the Strafford, and the Russell. Almost every College has its own, the audience of which is not usually so terrible as that of the Union. Thus a dull and weary speech of an essay character, made by a hard-working scholar of the College, may be listened to with the semblance of attention, and duly applauded. Some of the oratory would be of a lighter character than at the Union, and whimsical nonsense will often prove an agreeable interlude to the more serious speeches. Most of these societies are great sticklers for the forms of debate, and derive great amusement from their occasional infraction. If the President inadvertently breaks some rule, he may find a vote of censure at once carried against him, all in perfect good humour. These debating societies are certainly of much use in teaching men to speak who do not aspire to become Union orators.

Education in Literature, at least in Modern Literature, has so far almost escaped being a part of the Oxford curriculum. It is true that English Literature is one of the subjects which may be taken up in Pass Greats, but this course is taken by few. But up till now, though Ancient Literature forms an important part of Classical Honour Moderations, there has been no honour examination in Modern Literature. This stain, as some consider it, is apparently about to be wiped away by the establishment of a joint School of Modern Languages and Literature. The University, however, while showing herself perhaps only too ready to respond to the educational demands made upon her by the thinking part of England, has wisely been deaf to the imperious utterances of those who would have divorced literature from philology, and elevated it into a separate school.

Literature in Oxford is therefore about to enter on a

new stage. But it is well at this time to reflect on a point often lost sight of, namely, how much Oxford has always done indirectly to educate the taste and form the judgment in literary matters. Vast libraries lie round the student, to which he may, without much difficulty, gain access. He hears all sorts of books talked of and criticized, and soon desires to read and judge for himself, if only to take a worthy part in his friends' conversation. Thus undergraduates who have come from school totally unacquainted with English literature often rapidly learn to read and admire. If the tone of literary comment has a fault, it is that it is too critical. This is natural in a society where bright and smart conversation is thought so highly of, and witticisms and epigrams are treasured up, and go the round of the Colleges. But it is certainly a fault. Thus, if a writer has several marked defects, easily ridiculed, his possible good qualities are not thought of. A good instance of this is the low reputation which Dickens apparently always has in undergraduate Oxford. Anybody with the least turn for criticism can discover faults in every page of Dickens, and so many men are led to speak slightly of the author of "David Copperfield" and "Bleak House." The Master of Balliol must have had this characteristic defect of Oxford in his mind when he lately said to the Professor of Poetry, "Teach us not to criticize, but to admire"—a word happily addressed to the man who has done more to teach us to appreciate the true gold of our literature, and to separate it from the dross, than any living writer, except perhaps Matthew Arnold.

Oxford is not destitute of a literature of its own. No production of these days can quite touch the celebrated "Oxford Spectator," though isolated articles are sometimes nearly, if not quite up to the level of the best parts of it. There is now a regular Oxford magazine, "printed

on beautiful paper, with an artistic cover," as we were told by an Oxford friend, who meant, not obscurely, to hint that these were its principal merits. This verdict would not be a fair one. The magazine has only been started quite recently, and is without doubt a great improvement on the "Undergraduates' Journal." It is open to contributions both from graduates and undergraduates. Largely, of course, it is taken up with College news, and some of the writing is certainly not of a high order of merit. Often a better standard is reached. For instance, there appeared in one of the later numbers a Socratic dialogue on bowling, which is quite equal to the best pieces in the "Oxford Spectator."

Undergraduate wit, from time to time, tries to find vent in the publication of other journals and pamphlets. Thus, about ten years ago, some papers came out called the "Shotover Papers," from a well-known hill near Oxford. These were mainly "skits" on College topics, and were generally amusing as well as sometimes personal. The editorship was kept a secret, though it was usually considered a very open one. Also during the Torpid races of 1886 a paper was brought forward purporting to be a journal of the races, and called "The Rattle." Besides the information about the races, it contained parodies of considerable merit, and often poked broad fun at some prominent University characters. The success of this *jeu d'esprit* led to the publication of a new paper in the following Term; but it died a natural death after two numbers had been published. "The Rattle," however, has been revived this year, and may prove a permanent addition to Oxford literature.

The Drama has received a great stimulus in Oxford during the last few years. It is generally known that up to last year (1886) no theatrical representations were allowed at Oxford during Term-time. The result was

that the "Victoria" Theatre degenerated into a low music-hall. But the influence of the late Vice-Chancellor has effected a great change. Under his auspices, in June, 1880, the "Agamemnon" was produced in the original Greek in Balliol Hall. In this particular line Cambridge has now surpassed Oxford, by its successive performances of the "Ajax," the "Birds," and the "Eumenides." It is however worth remembering that Oxford led the way. Since amateur theatricals have been taken under the Vice-Chancellor's protection, they have flourished greatly, and last year (1886) saw the establishment of a new theatre in Oxford, inaugurated by a performance of "Twelfth Night" by undergraduate amateurs. The late Vice-Chancellor further accentuated his approval of theatricals by inviting Mr. Irving to lecture in the New Schools at Commemoration-time, and himself seizing the occasion to set forth how great an intellectual engine he believed we might have in the acting and bearing of first-rate plays such as Shakespeare's. It is considered doubtful whether his successor looks on the matter with the same eyes, so that the future of the Drama in Oxford must still be considered uncertain. The old objections to acting as immoral are, we hope, dead and buried; but its opponents are on stronger ground when they plead the absorbing nature of acting and the consequent interference with work. However this may be, most of the University would surely be sorry to see the work of the last few years in this direction undone.¹

Such are some of the intellectual aspects of young Oxford. Some are lighter, and some more serious, but all characterized by that which is her principal charm, the

¹ Since the above was written the present Vice-Chancellor, Dr. Bellamy, has given a qualified permission of amateur acting among undergraduates, and the "Alcestis" has been added to the list of revived Greek dramas.

bright and many-sided play of the newly-awakened intellect. To omit from the picture much that may seem trifling or extravagant would impair its truth. Seriousness and conviction come generally with years; where they are found in the young, we shall often, if we look deeper, find the ugly growths of priggishness and dogmatism. Instead of blaming Oxford for not always giving these gifts, let us thank her for the great gifts she has to give; for teaching the young mind to think and to reason, for imparting that tolerance which comes of a widened experience, and for storing the memory with the noblest images and sayings of the world's greatest writers, whether ancient or modern.

From much of what has been said, it will be seen that Oxford is rapidly changing. The action of the Commissioners has greatly altered the tenure of Fellowships and Professorships. The studies of the University have been "re-organized and grouped into definite faculties, controlled by newly-constituted Boards," with the result that important changes in the examinations have been and are still being made. Many other changes have to be described in the following chapters, such as the admission of women to examinations, the foundation of a Nonconformist College, and the noble attempt to carry Oxford influences, religious and intellectual, into East London. That these changes are in the main beneficial, will hardly be denied. Only let us hope that while Oxford intellectual life is made by these influences fuller, freer, and, in the truest sense, more national, her own peculiar excellences may not disappear.

F. G. B.

CHAPTER VI.

THE RELIGIOUS LIFE.

THE "religious life" of Oxford is a subject which may be treated, from many points of view; a short introductory paragraph will serve to indicate the mode in which it will be treated here. The present position of religion in Oxford cannot be understood without some slight acquaintance with the ecclesiastical and educational forces which were stirring the University some thirty or forty years ago; and a brief historical notice of these will occupy the first section. The second will endeavour to present a picture of the religious life of an undergraduate as it is, and has been during the last fifteen or twenty years: the University influences brought to bear upon him in and out of College, the Churches he frequents, and the leaders by whom he is most attracted. It will only remain to note in a last section some of the influences which have most recently moulded the religious life of Oxford, and are likely to possess yet more strength in the future.

I.

The secession of Dr. Newman in 1845, and still more the secessions which followed the Gorham Judgment in 1851, were at the moment paralysing to the Churchmen of the University. There was a great lull in controversy; the ecclesiastical side of questions was no longer that which

forced itself to the front on every occasion. So far this was well; whichever side we take in the religious dispute, we cannot deny the urgent need of reform in almost all parts of the University system. The first Commission had inaugurated its work by 1850; and the party of Educational Reform was eager for action.

Of the discontent of this party, and of their aims and inspirations, we gain an interesting glimpse in Mark Pattison's "Memoirs." The tone of the book is disagreeable, and it has, therefore, not been quite so widely read perhaps as it deserves; but it gives us a very vivid picture of the dislike felt for the Oxford of the Tractarians, by one who delighted to call himself a "Humanist," and who was certainly animated by a more than common bitterness toward theologians. A note of grim triumph runs through all Pattison's reflections at this period. "The ecclesiastics are cleared out of the way; at last, we can realize the idea of a University devoted solely to knowledge and research; and our motto shall be *Vae Victis*." That is the unmistakable spirit of what he says, and there is some reason to fear that it was the spirit, not only of his own party, but *mutatis mutandis* of some of his antagonists. At least, it is a little difficult for us now to understand the fierce passions which seem to have raged on both sides over questions of a purely educational character. However that may be, the "Humanists," or anti-ecclesiastical party, were "in," and they made copious use of their power. The effect of their work has been to sever all but the most formal connexion of the University with the Church of England. The Heads of Houses still attend in state to hear sermons at St. Mary's; Colleges must still possess, at least, one "Chaplain-Fellow;" in short, the official Christianity, so far as it exists, is Anglican. But the "Test Acts" have been swept away; no sort of religious profession is demanded of intending students; Fellowships

and Scholarships may be held by persons of any, or of no denomination; conscientious objections may relieve a man from the irksomeness of early chapel; there is a strong tendency to elect laymen to be Heads of Colleges. It is, perhaps, no wonder that old Oxford men, contemplating an Oxford thus turned topsy-turvy, should shake the dust from their feet, and depart anathematizing the modern spirit, and its incarnation, Mr. Gladstone. The Oxford they knew—the Oxford of Land—is no more.

But Land was himself a great University reformer; and it is possible that were he living now, he would be less alarmed than some of those who swear by his name. It is very easy to exaggerate what has been done. It amounts in fact to this, that the Anglican Church is no longer in sole possession of the ground. She has position, prestige, emolument, but not monopoly. Yet it may be reasonably doubted whether, at any time during the last three hundred years, the Church of England has had adherents among the undergraduates more numerous, more devoted, and more instructed than now. If we are to believe the records of the early part of this century, for instance, we cannot make an instant's comparison between the dead-alive state of Anglicanism in Oxford *then* and its vigorous and healthy life to-day. It cannot be said that *practically* the restriction of the Church's privileges has done her anything but good. She has had to come out and fight in the open, and she bids fair to win the battle. Nor is it a small thing that she is still the "official" religious teacher of the Colleges and the University; her influence, as such a teacher, has become more potent of recent years, and is likely to become more potent still.

The Christian religion at Oxford, then, is in a somewhat peculiar position. On the one hand is the dominant majority of "Humanists," who have largely secularized the University, and would like to secularize it more; on

the other hand, there is the strong and increasing minority of Churchmen, who do their best to vitalize what remains of the connection between the Church and the University, and to neutralize by individual effort the dangers to which the faith of undergraduates is exposed. It results from this, that the religious life of "men up" is "of Oxford," and yet "not of Oxford"; it is "of Oxford" in the sense that they are up here, and that many religious influences are brought to bear on them in consequence of that fact; it is "not of Oxford" in the sense, that the University, as a corporate body, takes little heed, and that, as the following pages will show, the religious impulse comes largely from outside.

II.

His College Chapel is the centre round which the religious life of an undergraduate might naturally be expected to revolve; and though the foregoing remarks will have shown why this is not always the case in the present generation, still a survey of the religious influences actually at work in Oxford may very properly begin from that point. The services usually consist of Morning and Evening Prayer, said daily, and the same on Sundays, with or without a sermon. Except at those Colleges which offer the option of a roll-call, attendance at Matins is exacted from the undergraduates on week-days, and at both services on Sundays, that is, of course, where no religious objection is raised on their behalf. The external presentment of these services is usually of the plainest possible character, though on Sundays some attempt at a choir and at singing at least the Canticles is usually made. In sharp contrast to the majority are the beautiful and elaborate services at the Cathedral, at Magdalen, and at New College, which at all times of the year attract numbers of visitors. Of late years it has become customary at some Colleges to say the daily

Evensong at 10 P.M., of course in a shortened form; whilst at Kettle a short office is regularly said at that time as a fitting close to the day's labour. The attendance of undergraduates at such services is quite voluntary, and is fairly good. In another, and more important matter, too, much progress has been made in College Chapels during the last twenty years. The Holy Communion is celebrated weekly at many Colleges early on Sunday morning, and some even get so far as to recognize the Saints' Days in a similar way. Sermons, if not more common, are certainly more practical and telling than they were; and devotional addresses, like those given to an ordinary congregation, are occasionally delivered in some chapels. It may be said indeed that religious men in authority were never more anxious than they are now to stir the hearts and win to God the service of the young men committed to their care. A real effort is nearly everywhere made to make the Chapel and its services "effective" in the best sense. Yet a religiously-minded undergraduate is seldom able to satisfy his soul with the services of his College Chapel; often he would be surprised if any one suggested that he could. Many causes might be assigned for this. The Head of the College, or the Chaplain-Fellow, may be doing all he can, but his influence is perhaps counteracted and certainly marred by the dead-weight of indifferent Dons associated with him. The services themselves are not of a character to arouse the enthusiasm of anyone, whatever his views may be. The more earnest kind of undergraduate comes too often to regard the whole thing as a survival from remote antiquity, about which nobody cares very much, and which never impresses his heart as real. We must at least admit the fact that, whether Anglican or not, he usually strives to satisfy his religious instincts elsewhere. But it would not be fair to put this down wholly or even chiefly to the changes which have taken place in

Oxford during this century. There is little to show that College Chapels were centres of religious life, even when the Church of England had it all her own way. Some failure of the kind must always occur where the Academic life so largely overshadows the Religious. Religion is nothing if not spontaneous, and all the arrangements of his College are necessarily associated in an undergraduate's mind with the idea of discipline. Then again the frequent changes in the staff or the students make permanent effort a difficult matter. Even under the most favourable conditions, it is not easy to make a College Chapel a great success.

Still the presence of a great deal of speculative or practical Agnosticism in Oxford Common Rooms and the possibility of losing the College Chapels altogether—through disestablishment—have forced Churchmen in Oxford to set up various non-Collegiate agencies which should supplement rather than supplant the existing system. Foremost amongst these, alike from its endowments and from the traditional Oxford teaching which it represents, stands the Pusey House in St. Giles'. Here are afforded opportunities both of devotion and instruction to all such undergraduates as feel their need of more than they can obtain elsewhere. Services, simple in character but astonishingly beautiful and touching, are regularly held in the little Chapel, and lectures on the deeper mysteries of the Faith or on questions at issue between Christianity and Modern Thought are delivered term by term by the Principal to numbers of attentive hearers. A similar position is filled for the Evangelical School by Wycliffe Hall where lectures on Biblical subjects are given by the Principal, and conferences invited on points of interest or difficulty. The mention of Wycliffe Hall suggests that of S. Stephen's House, in the promotion and foundation of which the present Bishop of Lincoln took great interest, and which associates itself in a special way with missionary work. Both these institutions are

primarily intended for the training of graduates who intend to take Holy Orders, but both serve also as centres for their respective supporters, and attract a number of undergraduates about them. Another way in which religious influences are brought to bear upon men, independently of their Colleges, is the holding of special classes or devotional meetings by the great leaders of religion in Oxford. No one who has been to them is ever likely to forget the Friday evening addresses of the present Bishop of Lincoln, until lately Professor of Pastoral Theology—the intense yet affectionate earnestness of the speaker, or the crowd of awed and eager faces. Mr. Chavasse, of S. Peter-le-Bailey possesses much of the same wonderful power over the hearts and minds of young men, and passing from his presence, too, one may feel that one has been listening for a while to a true “speaker for God.” Nor again is any sight in England more impressive than the interior of S. Mary’s when some famous preacher occupies the pulpit. Perhaps of all the non-Collegiate forms of religious influence brought to bear on Oxford men, this is the most visible and far-reaching. Tier beyond tier in the galleries, through the aisles and passages, even on the steps of pulpit and reading-desk, wherever their grave and reverend seniors leave them room, crowd and wait the undergraduates. Presently the bell stops, the hymn begins, the Heads of Houses enter in dignified procession; the preacher parts from the Vice-Chancellor with ceremonious reverence, and wends his narrow way to and up the pulpit stairs. He recites the Bidding Prayer, and we hear, perhaps for the first time, the stately music of its rhythmic sentences; we recall with him the memory of its founders and benefactors now gone to rest; we pray that in this University “sound knowledge and religious learning may for ever flourish and abound.” Then the text is read and the sermon begun, and in a few moments the whole audience is fixed in hushed and rapt attention. Soon the

preacher closes, the congregation passes out, and the fresh young faces lose their unwonted solemnity; but some there always are whose hearts have been touched, whose wills have been strung to high resolve, and who in the coming years will do a work for God and their fellows. There are many things in Oxford which send our thoughts backward to the past; it is the future that dwells with us most when Dr. Liddon is preaching at S. Mary's.

So far of the Collegiate and non-Collegiate influences brought to bear upon the religious life of men up at Oxford. It is, however, to the Parish Churches that we must turn if we wish to see the religious undergraduate in his most spontaneous development. For the religious undergraduate has usually been the religious schoolboy, and the religious schoolboy draws as much of his inspiration from the Parish Church of his home as he does from his school-chapel. Again, it is just at the age when men come up to the Universities that religion begins to have a full meaning for those who are earnest and single-hearted; it is no longer simple conformity to rules imposed from above; it is the dominating impulse which not merely transforms their own lives, but cannot rest unless it is, at least in a degree, doing something for the souls of others. The mere Academic religion is felt to be too narrow and formal; men want to be in closer touch with the poor and down-trodden, and to have some share in the ministrations of the clergy, whose vocation it is to follow thus closely in the steps of their Divine Master. And, again, the Parish Churches have an advantage which the College Chapels can never possess. *They are not closed in the vacations.* They have all that swing and movement, all that energetic life and fulness of reality, which can only result from the regular and uninterrupted discharge by an institution of its appointed functions. A great service at S. Barnabas, or an evangelical appeal from the pulpit of S. Peter-le-

Bailey, is not felt by the undergraduate to be only something got up in term-time for his especial benefit; it comes charged with the associations of many similar services in the past; it is the eternal worship which the Church is always offering, or the eternal call she is ever making to her children. And so all the sympathetic instincts upon which Christianity makes so large a call come strongly into play; the worshipper is one with his fellow-Christians all the world over; he is knit close with a system which endures at all times; not one which dies for half the year.

Broad-Churchism, popularly so called, has little hold of the City of Oxford; and those undergraduates whose religion plays any real part in their lives may usually be found at the "High" or "Low" Churches. Among the former, S. Barnabas is certainly the most conspicuous, both from the grandeur and correctness of its ritual, and from the number of undergraduates who attend its services. The church itself is a sufficiently striking structure. Built in the Italian style, with a lofty apse for the High Altar, and with the choir-seats projected into the body of the church, it presents at once an unusual aspect to English eyes; a strangeness not lessened by the lofty and elaborate baldachino, the cross suspended over the chancel gate, and the symbolic frescoes which decorate the eastern wall. The church seats about 1,200 people, mostly poor, and is nearly always crowded. Undergraduates may be found there at all times in term, but especially at the Sung Service of Holy Communion on Sunday morning at 11. The ritual is exceedingly beautiful and solemn; few things bring home to us with more effect than the sight of that kneeling multitude, how much "worship" has come to mean for English Churchmen during the last generation. Another service much attended by undergraduates is the Catechetical Instruction given on Sunday afternoons to the children; and so conducted as to be

nothing less than a training-school for those who will hereafter be called to minister in parishes of their own. At this, and indeed at nearly all churches in Oxford, full use is made of the opportunities afforded by the seasons of Advent and Lent, both of which fall largely in term ; the best known preachers in the English Church frequently come down ; and the solemn chanting of the *Miserere* or the *Dies Iræ*, when the sermon is over, leaves in the heart an echo that haunts it for days afterwards. Here, again, the College Chapels are at a great disadvantage as compared with Parish Churches ; for, except at Keble, little or no change is made in College services (under modern conditions, it is often impossible there should be) with the varying ecclesiastical seasons. It is, perhaps, the size of S. Barnabas and its wide open spaces, together with the crowd of faces visible from every point, that makes services at all seasons so impressive there ; for it is needless to say that there are many other churches in Oxford, such as SS. Philip and James, and the new Church of SS. Mary and John, at which the lessons of the season are pressed home with equal fervour, and the services rendered with the same care, and almost with equal splendour of ritual. These, and other churches like them, have all their votaries, and, like every church in Oxford of whatever ecclesiastical type, are always crowded ; but whether from the "advanced" character of its ritual, or from the poverty of its congregation, or from the succession of well-known preachers who speak from its pulpit, S. Barnabas has held, and continues to hold, a prerogative position.

If we turn to the opposite school of Anglican theology we find an activity not less zealous, and an influence which, if less widespread, is still powerful. It is often said by complacent High Churchmen that the Evangelical party is dead or dying in Oxford. For any truth there may be in this assertion so far as the senior members of the University

are concerned, the "Evangelical party" has only itself to thank; a party which persistently holds itself aloof from friendly discussion with all who do not pronounce its shibbeloth, cannot complain if it is accounted *une quantité négligeable*. But the accusation is distinctly untrue so far as regards undergraduates, and untrue again as describing the condition of the Low Church school. Those who wish to gain some insight into a side of Oxford religious life which does not come prominently forward, should read Mr. Hicks' life of Henry Bazely. All of us who were "up" in the "Seventies," can remember the tall spare figure standing, Bible in hand, at the Martyrs' Memorial, and preaching the Gospel to all who were willing to stand and hear. But until this book came out few beyond the circle of Bazely's personal friends understood or appreciated the entire self-devotion and deep religious enthusiasm of the man. He was a widely-read theological student, and his time was devoured by pupils; yet he was a regular attendant at the daily prayer-meeting held at S. Aldate's parish at 7.30 a.m., "and by that time he had done an hour's reading. He would read with pupils from 9 to 1, would be out visiting the sick and poor or looking up undergraduates all the afternoon, and in the evening at lectures or meetings, from which he rarely returned before 10 p.m."¹ On Sundays he was of course even more busily employed in Evangelistic work. He seems to have had in a marked degree the gift characteristic of the saint—an actual and dominating sense of the constant presence of God.² He had persuaded himself that the Presbyterian

¹ Henry Bazely: ch. vii.

² On my asking him one afternoon, whether he would be able to go out with me, as it was so lonely for me to walk without him—"Lonely! while you have God to speak to and pray to," he answered. I then asked him if he really always did so, when he was by himself. He then said, "Yes—surely—always where and whenever I am alone." Henry Bazely: ch. ix. (Letter from his wife).

was the genuine form of Church Government, and was in English Presbyterian Orders; but in the prayer meetings, the "revival" addresses, and all the Mission work that went on in S. Aldate's and kindred parishes, he was an eager and successful worker. At a time when such work was more liable to be misunderstood than it now is, he made an effort to speak to and to save some of the wretched women who hang about the Oxford streets. And though he was not one of us Churchmen, yet he may stand for us as the type of religious man developed by the school with which he associated himself—a type of its emphasis on personal religion, of its zeal for the salvation of souls, and, if it may be said without offence, of its comparative indifference to Church order. It must be admitted at least that to him and to men like him, is to be attributed much of the increased hold which the "Evangelical party" have, of late years, obtained upon a certain section of undergraduates. We must not forget indeed the abiding and whole-hearted service which has been rendered to that party for so many years by its Oxford nestor, the Rev. A. W. M. Christopher. High and Broad, as well as Low Churchmen, have all, at times, found themselves in the Large Room at S. Aldate's Rectory, and have gazed with interest at attentive rows of undergraduates, whose faces would indeed have been strange at churches of a different school, but whose numbers and enthusiasm impressed one with a sense of strength. Listening there to men who had worked in far-away Mission fields, or to Mr. Aitken, or to Professor Drummond, one could forget for awhile that there *were* parties, and hope that all went away drawn nearer to each other and to Christ.

Enough has been said to show how important is the part played by Oxford churches in the religious life of undergraduates. Much has necessarily been left out. Over and above those which have been mentioned, almost every

church in Oxford has its *clientèle* of undergraduates who attend its services, sing in its choir, or teach in its Sunday-schools. Nonconformist undergraduates of course depend much more than Anglican upon out-of-college religious ministrations. The few Roman Catholic students may worship at S. Aloysius; there are chapels for those who belong to the various Protestant bodies; and some men find a rest for themselves in the Salvation Army. Everywhere the religious life of the place is varied and full; and though in a University sceptical influences must always be present, yet it cannot be said of Oxford, at least, that there religious teachers are few or their influence confined. It would be much more true to say that within the last ten years Christianity has taken a great spring forward. But this subject demands a separate section.

III.

The account above given of the religious life of undergraduates will be recognized as true by any men who have been up during the last fifteen or twenty years. But some of those now resident might complain that as it stands it is hardly a complete account of the now and actual religious life of Oxford. As a matter of fact, during the last three or four years the Christianity of Oxford men has been partly modified, partly enriched by certain new influences, the full development of which must come hereafter. A brief notice of these and a brief indication of the lines along which Christianity is likely to move at Oxford in the future, will fitly close this article.

Perhaps we may begin by saying that the labours of all the pious, learned, and devoted men, of whatever school, who have struggled for the Faith in Oxford during the latter half of this century have begun to bear welcome and unmistakable fruit. The mere fact that during a time of crisis they stood firm and ceased not to preach and practise

their religion; that they "did not despair of the Republic," but continued to hold classes, to give apologetic lectures, to mingle with the younger men, and to show that Christianity might still assimilate to itself all that was best in the ideas of their own time—these things have had their issue in a wider readiness on the part of the new generation to "make trial" of Christianity. Ten and, even more, twenty years ago, when a materialistic philosophy was dominant throughout the University, there was, as many of us can remember, a disposition to put religion out of Court altogether; to regard Christianity as a delusive, if amiable, weakness, and God as a hypothesis for which, as Mr. Morley said, there was a low degree of probability. There is much of this prevalent still; but it is less prevalent than it was, and what exists is largely counteracted by the growing strength of the Christian side. In this respect, as in some others, Oxford has but been the microcosm of England; and the fact may pardon a digression, which shall, at least, be short. One cause of the change has, perhaps, been the failure of those predictions of a coming Peace and Plenty for men, which were not uncommon among the Reformers and Freethinkers of the first half of the century. Science is enthroned King among us, and we have had reform after reform of the Constitution; yet the old vices reign all but undiminished, and the future of the working classes is more problematic than ever. So, to some extent, we have been forced back upon the ideas of our forefathers. We have lived through our first amazement at the Evolution hypothesis, and we no longer think "Darwinism" incompatible with the "creation" of the world by God. We have found again that man has spiritual instincts and cravings which materialism cannot satisfy, and that the happiest of all lives is the life of simple belief and dependence upon God. And so what most of all stirs us who live at the end of the century is the desire,

not to get rid of religion altogether, but to incorporate our new discoveries with our ancient faith ; to find once more in Christianity the ordering principle which may guide our practice, and give meaning to our knowledge.

This fresh yearning after a religious truth which shall satisfy and purify the hearts of men has arisen, in great measure, from the deeper realization of the complexities of human nature, and the enforced attention to the moral and physical evils of our overgrown society. That, then, which distinguishes the quite recent from the less recent religious life of Oxford is the marked presence of the philanthropic element. That it should be so has been largely due to one who, though not a theologian, but a philosopher, yet had an influence upon the religious thought of his time, which it would be difficult to over-rate, and which has affected men of all parties—the late Professor T. H. Green. Without attempting to expound his speculative views, we may just indicate two great doctrines which formed the foundation of his teaching, and which he was never weary of reiterating. Neither nature nor man, he said, can be known by us, or made intelligible to us, without the assumption of a “Spiritual Principle,” which gives unity and meaning to the one, and strives to realize itself ever more and more fully through the progressive ideals of the other. And, again, because God is thus revealed to us in the very fact of knowing, and in the very conditions of conduct, therefore we are not to think of Him as far away in some transcendental world, but as *here*, in our midst, accessible to our intelligence, working through our wills. For all pupils of Professor Green, to know God, meant to find the revelation of Him in their highest ideals, and to serve Him meant to make men Godlike. We need not now scan these propositions with the eye of a theological or philosophical opponent ; we can all see how profoundly they would affect the prac-

tical religion of young men who were, in any true sense, sincere Christians. As a matter of fact, all parties in Oxford caught some echo of Green's meaning, and some measure of his enthusiasm. The best and most religious men of the present time are not content simply to go to their favourite church, to be more or less edified, and to come away again. They interest themselves in social questions. They throng meetings where such questions are to be discussed ; as at the Hall of Keble, in 1884, when nearly a thousand undergraduates assembled to hear the Bishop of Bedford and others speak on the condition of the poor at the East End. A great deal of money is yearly subscribed to maintain organizations devoted to Christian and philanthropic work. Some Colleges maintain special "Missions" in neglected parts of London ; all make some sort of effort to support the work which is being done on a larger scale at the Oxford House, Bethnal Green, or at Toynbee Hall, Whitechapel. To make one's religion not only a comfort to one's own soul, but more than anything else, a practical living force among men, ruling and Christianizing their intercourse with one another—this is the ideal of to-day's Oxford. Are we awake to the beauty of Temperance or Purity ? Then let us form a Church Temperance Society, or join the Church Purity Association, that our activity may be corporate, and not individual only. A well-known speaker or earnest religious teacher can always command large audiences on either of these subjects.

And thus, looking to the future of Christianity in Oxford, we can hope that events are bringing about a reunion of all parties, which, at one time, seemed impossible. There is no necessary contradiction—and we are beginning to see it—between the "personal religion" of the Evangelical, the "Sacramental system" of the High Churchman, and philanthropic efforts which recall the memory of Maurice and Kingsley, and which are largely inspired by the desire

to bring dogma into living connection with daily life and practice. We are becoming conscious that, after all, the largest and most fruitful conception of Christianity is that which represents it as a Church; a corporation to which the individual brings his special gift, and consecrates it henceforth, "in the Lord," to the service of the whole body. And in the Church, thus widely representative, we may surely see the Guardian of all that is of permanent value in the doctrine and organization of the past; and at the same time the Authority which adapts its methods, whether of teaching or of worship, to the needs of each succeeding generation. It is in the consolidation of all who thus think into one great central "party" that the hope of the Church of England lies; and in the future, as in the past, it is from Oxford that the fruition of her hope will come.

G. W. G.

CHAPTER VII.

PREPARING FOR OXFORD—READING FOR SCHOLARSHIPS.

THOSE whose work it has been to prepare men for Matriculation at any of the Colleges of Oxford, will readily agree with the assertion, that in many cases that which seems a most elementary examination involves a large amount of steady and even severe reading. The average standard of work required is certainly far below that of the higher forms in a public school, and should not tax severely the capacity of a fourth form boy.

The Colleges, while adopting a similar method of examination, vary as to the subjects required, and the degree of excellence necessary. Of late years there has been a marked decrease of laxity in admitting members. Even at the less distinguished Colleges, there is far more difficulty in matriculating than was the case twenty years ago, while in several instances the examination is purposely rendered difficult to ensure fair qualifications in those who are admitted. Some Colleges even insist upon all their members entering for some one Honour examination, and require satisfactory evidence that the candidate will be able eventually to obtain such Honours. The result is that those who wish to become members of such Colleges are obliged to offer higher subjects, and show a higher standard of excellence; while the intellectual attainments of the average undergraduate have been raised. The object of

Matriculation examinations is to give some assurance to the tutors that the student will be able to pass the University examinations in due time; and it is natural that Colleges, with some regard for their reputation, which, of course, depends greatly upon the attainments of their members, should institute a more than formal inquiry as to the capabilities of those who wish to be enrolled upon their books.

At those Colleges where Honours are not compulsory, the examination is of much the same nature as Responsions, and in some cases is identical with it. Generally, it consists of one Greek and one Latin author, Latin composition, Greek and Latin grammar, arithmetic, and *either* Euclid I. II., *or* algebra up to simple equations. Sometimes an unprepared passage or passages for translation into English, and English composition are added.

The following table of the various requirements may be of use:—

- (1) At Magdalen and Pembroke the subjects are admittedly, and at Queen's, Merton, Worcester and Jesus practically, identical with those for Responsions.
- (2) At Ch. Ch. and Hertford, they are also identical with Responsions, but at Ch. Ch. candidates are recommended to take up Euclid rather than algebra, while Hertford does not include algebra at all.
- (3) In the following Colleges an unseen paper is added—Oriel, Lincoln, S. John's, Keble. At Wadham an unseen paper may be set.
- (4) At Brasenose a Divinity paper is set on St. Matthew's Gospel.
- (5) At Exeter no grammar paper is set.

At Trinity an unseen paper is set, and an essay may be taken instead of, or in addition to, the grammar paper. The Greek author must be Sophocles.

At both these Colleges a special subject may be added.

- (6) At Balliol, Corpus, New and University, the examinations are harder and of a special character. In these four Colleges every undergraduate is required to read for honours in at least one school.

The Greek author usually offered is Euripides, two of whose plays are required, in most cases the "Hecuba" and the "Alcestis" (or "Medea"). The other usual alternatives are (1) two plays of Sophocles (at Exeter the "Oedipus Rex" and the "Antigone" are selected; at Keble the "Ajax" and the "Electra.") (2) Five consecutive books of "Homer." (3) "Xenophon's Anabasis," I.—IV.

The Latin author is generally either "Horace's Odes," I.—III. with the "Ars Poetica, or Virgil's *Æneid*," I.—V, for which some Colleges substitute the *Georgics*, other Colleges prescribe "Cæsar de Bello Gallico," I. to IV, or "Cicero de Amicitia et de Senectute." Considerable license is usually given to any candidate wishing to take up any of the books permitted for Responsions. An accurate translation into English is the one thing wanted. As the same books may be offered again for Responsions, it is always as well to prepare them carefully for Matriculation.

The passage set for translation into Latin is usually of a simple character, and as in Responsions a good style is not so much needed as an accurate adherence to the rules of grammar, whether in *accidence* or *Syntax*. As the passage will be a connected one, and not consist of detached sentences, it will not be enough to have worked exercises in some class-book such as "Bradley's Arnold." Besides this, there should be translated passages out of some collection such as "Sargent's Easy Passages for Translation." Although much style is not required, it is never too early to learn to recognize the main differences between the English and Latin idioms, such as the arrangement of words in a Latin sentence, or the way in which a Latin sentence may be built up out of two or three short sentences

in English. Those who cannot carry in their memories the mass of rules contained in the larger class-books will find "Moore's Twelve Rules for Latin Prose" a remarkably useful book, considering its size.

The grammar paper consists of a number of simple questions on accidence, or the ordinary rules of Syntax, especially with reference to irregularities and exceptions. Short passages are sometimes given, and Greek and Latin idioms, for translation and explanation. The most obvious course is to carefully learn all the irregularities of nouns and adjectives, cases governed by prepositions, the irregular verbs, and the explanation of the ordinary constructions. The best way to make sure of these is to work out grammar papers. If the time for this be grudged, these papers may be done *viva voce*, which, however, is hardly so satisfactory.

In arithmetic and algebra, it is always necessary to work through some papers of the requisite standard. A rule in arithmetic or algebra can never be considered learnt, unless an example on it can be readily solved when it comes casually in the middle of a paper. If the examples cannot be done, the rule should be referred to after the paper is finished, and the sum tried again. The great point, however, to be aimed at is accuracy in figures. Since in Responsions two-thirds of the marks are required for a pass, it is clear that very few mistakes in arithmetic can be passed in Matriculation. In fact, most of the "ploughs" in Responsions are due to inaccuracy.

In algebra the difficulties will be of a different character. For those who find it a hard task to get over the "w plus x"¹ stage, or to understand the meaning and use

¹ "There was a young man of Sid-Sussex,
Who stated that w plus x
Was the same as x w,
But they said, 'Sir, we'll trouble you
To confine that idea to Sid-Sussex.'"

We are quite willing to be convinced that the College referred to in

of factors, the best way is to throw over the algebra and take instead the other alternative, the Euclid which, in the last resort, can at least be made safe by learning by heart. The evident preference of Euclid to algebra among passmen is certainly based on this consideration. Most men however should find themselves able after a little explanation, to follow the reason of a proposition. The propositions when learnt ought to be written out as well as said *vivâ voce*.

If a passage of unseen translation is set, it will not be of any great difficulty, nor likely to give much trouble to anyone who has had some practice. The numerous class whose knowledge of Latin and Greek is only sufficient to get up with difficulty some stated books will probably avoid the Colleges where an unseen paper is set.

Sometimes an essay is required. The subject is not likely to be one which should cause a fairly educated man much difficulty to write upon in good plain English. Sometimes it will appear hard at first sight, but few will be unable, after a little thought, to collect a few ideas, or remember a few facts bearing on the question. Nothing is more suicidal than to give up at once in despair because the subject is an unfamiliar one.

The above are the subjects set at most Colleges. Where honours are compulsory, greater accuracy is insisted upon, and opportunity afforded for the display of wider knowledge. For instance, the authors are more in number or more difficult, and to be read with greater care; the Latin prose more idiomatic, and the grammar of a more advanced character. For information on these points, the remarks which follow on "Reading for Scholarships" may perhaps be referred to.

the above quotation from Cambridge lyrics has been atrociously libelled. But every teacher of algebra will understand very well the stage referred to.

READING FOR SCHOLARSHIPS (CLASSICAL).

In attempting to give advice on this subject, it is difficult to help wondering whether such advice has ever yet helped anyone to actually secure a Scholarship. For not only are scholarships usually won by the most brilliant boys, who have least need of practical hints, but also so many Sixth Forms largely ground their teaching on the requirements of Scholarship examinations that further guidance seems superfluous. The following suggestions must therefore be considered mainly for those who have left school, and are preparing for these examinations by private study, or those who are not fortunate enough to be at a good school, and consequently are forced to rely on their own resources.

Scholarships are in all cases awarded after a competitive examination. The standard of the examination varies to some extent in different Colleges. A reference to the table of Matriculation requirements will indicate in what Colleges the highest standard is to be looked for. The following conditions as to age and tenure are now almost universal. (1) Candidates must not be more than nineteen years of age on the day of election. (2) The stipend of an open scholar is fixed at a maximum of £80 per year. (3) The Scholarship is held in the first instance for two years only; it is then continued for two years more, in case the scholar's work and conduct have been satisfactory, and the tenure may in certain cases be continued for a fifth year.

In almost all cases the number of papers set for a Classical Scholarship is eight, the examination usually lasting four days, on each of which there are two papers of three hours each. Four of the papers are almost certain to be as follows: (1) Latin Translations, (2) Greek Translations, (3) Latin Prose, (4) Critical Paper. At Colleges

where stress is laid on Latin and Greek Composition, the remaining papers will probably be (5) Greek Prose, (6) Latin Verse, (7) Greek Verse, (8) General English Paper, usually including some History questions. But at most Colleges it is now the practice to form one paper either of Greek Prose and Verse, or of Latin and Greek Verse. The two remaining papers will be either a History Paper and a General English Paper, or an Essay and a paper in which History and general questions are mixed.

Of these papers the most important, as it is natural in a University where Classics still hold their ground, are the first three mentioned, the Translation Papers and the Latin Prose. Next to these in importance comes the General English Paper, or the Essay, success in which has gained many a Scholarship. But no amount of excellence in the English will ever compensate for feebleness in the classical part of the examination. A respectable standard here is a *sine qua non*. We will now discuss the papers in order.

The first point to notice about the Translation Papers is that as the passages composing them are selected from the whole range of Classical Literature, it is not likely that the candidate will find that he has read many of them beforehand. If he has read one out of the six usually set, he will be fortunate; while to have read two must be considered an exceptional stroke of good luck. It follows that the future scholar must not only have read a fair amount of classical authors, but that he must also be skilled in unseen translation. Unceasing practice is necessary to gain this faculty, but hardly anything is more useful when it is attained. The way to acquire it is to select passages of which the context is unknown¹ (this is most important),

¹ Those who have no Translation Papers at hand to choose from, nor tutor to select passages for them, will do well to purchase a volume of unseen translations, *e.g.*, Spratt and Pretor's "Exercises in Translation at Sight."

and then to conscientiously turn them into the best English at command, steadily rejecting the aid of the Grammar and Dictionary. If the temptation to use these helps even once or twice in a passage is yielded to, the excellence of this training, as strengthening both the intelligence and the memory, will be quite gone. Every unseen passage should always be read over carefully at least twice. Not until the sense and connection of the whole are clear, ought pen to be put to paper. In the examination itself this last rule rises into a precept of first-rate importance. The paper should be read over again and again, until, if possible, the whole is clear. If one hour out of the three allotted be spent in this way, it will not be wasted.

If unfamiliar words occur the best plan is certainly to guess at them, and not send up papers disfigured and rendered unintelligible by gaps. But of course there is guessing and guessing. Wild shots at the meaning of a word, from a fancied resemblance to another word of a possibly totally different meaning, are not much use. But if the sense and connection of a passage have been clearly reasoned out, the meanings of the unknown words will probably suggest themselves from the context. A translation which suits the context is very likely to be right, and if not, there is at least no absurdity, so that nothing is gained by leaving the words untranslated. The advice then which we give is—guess by all means, only let no guess stand which does not fit the context.

The style of translation should not be flowery, certainly not modelled on any English author, and, above all, must not be too free. The best rule is to translate as literally as possible, if only care be taken to translate into English. In other words, the literal translation should never be departed from except where the differing idioms of English and the Classics demand it. This advice, however, needs a caution added to it. A great many translations, notably most

of the Bohn series, are not English at all. An English sentence may be perfectly correct grammatically, and yet quite wrong in the idiom. What the translator of a Latin or Greek sentence has to think of is how an English writer would most naturally express the same idea.¹ Usually this may be secured without going far from the original. A study of the best translations, such as Dale's *Thucydides*, Butcher and Lang's *Odyssey*, Church and Brodrib's *Tacitus*, Davies and Vaughan's *Republic of Plato*, or Munro's *Lucretius*, will show how good idiomatic English may be combined with fidelity of translation. In studying these translations it is worth noticing how much of the effect of the English is produced by well-chosen words. In translating poetry this is half the battle. Another good rule in translating poetry is to follow the order of the Greek or Latin words as closely as the grammar or idiom of the English allows. Fidelity of translation, it may be added, is chiefly secured by attention to details. It is well worth running over the individual tenses, particles, and prepositions before the paper is finally shown up, to ascertain if the full force of each has been accurately brought out.

With regard to the reading of classical authors little advice is needed. No useful rules can be laid down, even if they were desirable, on the probability of passages being set from any particular author. It is best to be ready for all sorts of authors, and armed as much as possible at all points. The following threefold arrangement of classical reading is recommended to those who have the time for it:—

- (1) Some authors should be read as they are in the higher forms of schools, carefully and critically, with due attention to all the grammatical difficulties involved.

¹ Nixon's "Parallel Extracts from Latin and English," will be found a most useful book for comparing the idioms of the two languages, and accordingly very useful both for Translations and Composition.

(2) One or two works, or parts of works that make wholes in themselves may be read entirely through as rapidly as possible, without much attention to the language, but rather as an English book would be read. Thus one or two selections such as the following might with advantage be read in this manner: Those books of the *Iliad* which form the Achilles; the narrative of Odysseus (*Od. IX.—XII.*); the whole *Æneid*, or either Books I.—VI., or VII.—XII.; the Sicilian Expedition (*Thucydides VI., VII.*); *Livy XXI., XXII.*; one or two selected orations of Cicero.

(3) Short passages may be read from some authors for the special purpose of becoming familiar with their style or the dialect in which they wrote. The candidate who finds before him a passage from an author such as Herodotus, Plautus, or Juvenal to translate will be heavily handicapped if he have not made at least some slight acquaintance with them.

The possibility of carrying out a plan such as the preceding depends of course largely on the time which can be given up to it, and the individual talent of the worker. One further caution is needed, not to spend too much of one's working time in reading classical authors. No one is expected to have gone over the whole field of Classics by the time he comes up to Oxford. To read widely in the hope of "spotting" the passages set, is not very much good. A few carefully selected portions of authors, read on the lines laid down, are far more likely to be useful than an indiscriminate scamper over the whole field of the Classics.

Next in importance comes Latin Prose Composition, a subject so necessary for most Oxford examinations that to fall below mediocrity in it will always be a fatal bar to a Scholarship. If the candidate's strength lies in some other subject, he must be prepared to show that he can write Latin Prose at least grammatically correct, while if his reliance is mainly on Classics, he will be expected to be

familiar with the Latin idiom. The difficulty of gaining this familiarity is well known. Considering, however, the severe drilling in this subject which most Sixth Forms are put through, we need only comment here on two or three books, which are useful to those acquiring the art of writing Latin.

"Bradley's Arnold," though quite recently published, will be already a name of familiar sound to most school-boys. The exercises will not, of course, be of much use to anyone who is about to compete for a scholarship. Nobody's Latin prose can be up to the mark unless he has been accustomed to translate connected passages. But we believe that many who have used the work as an exercise-book will turn to it afterwards as a book of reference, remembering the extent and accuracy of the information there stored up. It is well, however, to remember in using it, that the best Latin Prose is that which uses the most common constructions, so that it is better to disregard the exceptions to rules of Syntax, and to practically consider the latter of general application. Accordingly, it is a question whether it is not better to use some less pretentious book (*e.g.*, "Moore's Twelve Rules of Latin Prose") to guard against mistakes purely grammatical. "Pott's Hints towards Latin Prose Composition" is an extremely valuable and suggestive book, which all should read who can. It has the great merit of being interesting, and will not take many hours to read entirely through. The Translation passages, by the same author, which are published separately, are rather disappointing. "Nixon's Parallel Extracts" have already been referred to. "Abbott's Latin Prose through English Idiom" is a very fresh and stimulating work. It is, however, largely elementary, and the details show little systematic arrangement, so that it is not a very convenient book of reference.

Excellence in writing Greek Prose, though not so indis-

pensable as in the case of Latin, is sure to make its mark in the examination, and is by no means so difficult to acquire as most students seem to think. The fact is that, in many respects, Greek Prose is not nearly so hard as Latin. In Greek the constructions are, as a rule, easier, the idiom simpler, the sentences less involved, and the order less artificial than in the sister language. On the other hand, of course, the grammar is much more difficult, and the vocabulary much harder to remember than the Latin one, where almost every word recalls an English equivalent. Moreover, the study of Greek is usually commenced at a later age than that of Latin. Whatever the cause, the numbers of those who excel in Greek Prose Composition are very few.

For the study of this subject there is the boon of an almost model text-book, "Sidgwick's Introduction to Greek Prose Composition," which it is difficult to praise too highly. To those wishing to excel we would say of it—

"Nocturna versate manu, versate diurna."

"Sargent and Dallin's Materials and Models for Greek Prose Composition" might also be used. Regarded as a series of parallel extracts in Greek and English, it will be found of much value. Frankly, however, we are doubtful of the advantage of adding a definite model to each translation passage. For in modelling one's style on that of a classical author, his broader features and general characteristics should be imitated, not so much his special phrases, while his mannerisms should be carefully avoided. And it appears to us that an imitation of phrases and mannerisms is likely to be the chief result of the above plan.

English-Greek and English-Latin Dictionaries should be used as little as possible. When a word is at first unfamiliar, a little thought will often reveal the fact that the idea contained in the word is much simpler than it first

appeared, and, in reality, perfectly well known. When, however, the equivalent for an English word has to be looked out, the word found in the Dictionary should not be used until it has been looked out as well in the Greek-English or Latin-English Dictionary, as the case may be, and its meaning and use verified.

Lastly, let it always be remembered that, to learn to write Greek, it is necessary to make the acquaintance of Greek writers. "The one unfailing way to learn Composition—to which all notes, lists, and books are but secondary—is careful, constant study of the great Greek writers. Whatever Greek books you read, always have them at hand when you are doing Composition, and constantly refresh your mind and taste by reading a few lines or sentences (Sidgwick)."

Verse Composition is no longer so highly valued as it once was, and those who have no taste or time for cultivating it will not necessarily damage their chances of a Scholarship by not doing so. At the same time, Verse papers are still set, and as long as University prizes are given for Verse Composition, excellence in this branch will tell heavily in a candidate's favour.

It is probable that those who are reading for Scholarships will have thrown away all props in this subject long before the examination. If, however, text-books are wanted, the best ones to use are "Gepp's Elegiac Verse," part II. (part I. is of little use), and "Sidgwick and Morice's Greek Verse Composition." It need scarcely be added that success in verse, as in prose composition, is only to be attained by careful study of the original authors.

The critical paper may contain any sort of question whatever on classical subjects. For practical purposes these subjects may be grouped under four heads, *i.e.* (1), Grammar (chiefly Syntax), (2) Etymology, (3) Philology, (4) Antiquities.

(1) *Grammar*.—The Grammar questions will only be answered well by those who have been accustomed to refer to those larger works, such as Roby and Goodwin, which not only state the rule, but explain the principles of the language on which it is based. Those who have been used to this will be able, not only to give the technical name for a construction (which must, by no means, be omitted), but also to add a sound explanation.¹ We wish here to say a word on behalf of "Farrar's Greek Syntax," a work which has met with much criticism, but which we believe to be one of the most stimulating ever written. A treatise on Grammar which makes the subject as fascinating as a story-book is not an educational instrument to be lightly thrown aside, whatever its shortcomings.

(2) *Etymology*.—The questions set under this head are those upon the different meanings of the same word, which should be connected with one another and referred to the original root. Constant and intelligent use of the Lexicon or Dictionary will soon give readiness in this. Instances may be collected in a separate note-book, which should continually be referred to.

(3) *Philology*.—Questions in this science are set more and more in the critical papers year by year. The principles of the subject may be studied either in Papillon or in Sayce. A few Sanskrit words should certainly be learnt; for not only are they most useful for purposes of illustration, but they throw a flood of light on the Greek and Latin forms.

¹ "Technical terms are, as it were, the paper money of criticism, which must not be put into circulation unless it can be redeemed by what alone has an intrinsic value—the rational explanation." Jeyes (Entrance Classical Scholarships). The writer would wish to add a note in praise of Mr. Jeyes' admirable little book, which has helped both to clear and confirm his views on many points connected with this subject, and which goes into the whole question more fully and skilfully than he can hope to do.

(4) *Antiquities*.—If “Smith’s Dictionary of Antiquities” has been kept in frequent use, to elucidate any point that may have arisen when reading the Classics, very little more will be necessary. The following list of authors may be read at discretion, according to taste and time:—“Ramsay’s (Elementary) Manual of Roman Antiquities,” “Bekker’s Gallus” and “Charicles,” and “Mahaffy’s Social Life in Greece.” Those who have not the time for reading these works might, at least, read the Primers in Macmillan’s shilling series—“Wilkins on Roman Antiquities,” and “Mahaffy on Greek Antiquities.” Both these primers are exceedingly interesting and full of information.

Besides this, the life and times of the classical authors read should be got up, and in particular the circumstances under which their works were written. General questions on the history of ancient literature are also sometimes set (see also remarks on General Paper).

It is obviously impossible to indicate entirely the wide field from which questions may be selected. “Gantillon’s Examination Papers” will supply examples of most kinds,

The remaining paper or papers, *i.e.*, those on English, are, owing to the great variety of the questions set, the most difficult of all to classify and give advice on. It will be convenient to arrange them under the following heads:—(1) Essay or Essay Questions, (2) General Questions, (3) History. It is, however, very rarely that three papers are set on this subject. Not unfrequently one paper combines all three.

It has been often said that the essay is not intended to discover wide reading, but to gauge intelligence and thoughtfulness. This is a cardinal truth, but it must also be remembered that these qualities only show and develop themselves where there is wide reading. A schoolboy who has read no general literature cannot be expected to write a readable essay. Ideas are not likely to spring up spon-

taneously in his mind ; for the habits of thought and reflection must be formed by the mind being brought in contact with some of the great English authors. Otherwise, when the candidate finds the essay paper before him, he may find he has no ideas worth writing down, and may be forced to take refuge in one or the other of the expedients so well known to schoolmasters, of writing either a bad sermon, or a national panegyric to the tune of "Rule Britannia." An intelligent interest in politics, or in any other questions that are stirring the world at large, will save many from this fate, but the great desideratum is to have read some English authors. A systematic habit of reading newspapers and reviews will often be of great use, if it is not supposed that they can be a substitute for more important works.

Not only the matter but also the form of the essay must be considered. It is not enough to have ideas, there must be also the power of expressing them, and in this many fail. General reading must therefore be supplemented by practice in writing. It is a capital plan, after reading a book, to write down in a commonplace book the ideas it suggests, and an abstract of the most striking passages. In writing an essay, a general plan should be most carefully drawn up to serve as a framework, and consistently adhered to. In the best essays this plan is often skilfully hid, but, if searched for, may be found running through and giving unity to the whole. It is best not to attempt a style of one's own, nor to model one on any well-known author. Let the thoughts be clearly and orderly expressed, and the style will follow of itself.

The general questions may be on almost any subject under the sun. But as several questions are certain to be set, and no one is expected to answer more than a few, a candidate will almost certainly have the opportunity of throwing himself into his special subject. Anyone, therefore, who has an individual preference for some subject, is

recommended to devote almost all his general reading to strengthening it. Such subjects may be Literature, Art, Political Economy, Logic, and Philosophy. On each of these, without going fully into them, we shall make a few discursive remarks.

To show a literary appreciation of the merits and defects of a great classical author is often to score highly. If these authors are read with the eyes open, as writers of interest, not merely as grammarians, many important points will be readily grasped. To gain an idea of Greek Literature as a whole, Jebb's *Primer* may be read, a little work full of interest.

In Latin Literature Cruttwell's work may be used, at least in part. "Professor Nettleship's *Suggestions Introductory to a Study of the Æneid*," and Conington's *Introductions* to the several works of Virgil will give much help towards a correct appreciation of the greatest Roman poet. Some of the "*Ancient Classics for English Readers*" may also be read with advantage.

For English Literature it is a good thing to read two or three of the "*English Men of Letters*" series, selecting in each case authors familiar to and admired by the reader. Time spent in studying Shakespeare will never be thrown away, and questions are very often set on his works. For a short and interesting view of Shakespearian questions, nothing can be better than "*Dowden's Primer of Shakespeare*." The editions of separate plays published by the Clarendon Press are familiar to all; but we rather recommend the Rugby edition, which gives less philology and more literature.

A very good way to commence the study of Art would be to read, side by side, "*Lessing's Laocoon*" and "*Ruskin's Seven Lamps of Architecture*," both delightful works from different points of view. It is a useful practice to test the principles laid down, and try to illustrate them by fresh

examples. Those who live near some cathedral or historical church ought by all means to study the principles of Architecture, as few studies are more ennobling, and at the same time few are easier. It is best to commence with "Rickman," with the help of "Parker's Glossary of Gothic Architecture." All who keep their eyes open when out of doors, and look out for instances of the terms employed, will probably make rapid progress in this subject, with hardly any expenditure of time.

The principles of Political Economy are best studied in Mrs. Fawcett. After reading her book, those who have a taste for the subject may go on to "Fawcett's Manual," and then ultimately to Mill. But if the subject proves hard and progress is slow, it will be wise to postpone the further study of it for a few years.

Questions on Logic are occasionally set, but the subject had better be studied only by those who have a natural bent for it. "Fowler's Deductive Logic" is, we think, the best to commence with, though some would rather recommend Jevons' work on the same subject. With regard to philosophy, we would strongly dissuade anyone from working at it as his special subject, unless he has been most distinctly advised to do so by some tutor who knows his abilities and the bent of his mind.

The subject of History is the last one to be considered. The questions set will almost certainly be on Modern History as well as Ancient, but more largely on the latter. In reading for the paper, manuals such as the "Student's Greece," and the "Student's Rome," which are necessarily dry because of their condensation, will not be found of much use. Much better are the "Epochs of Ancient History," one or two of which ought certainly to be read by all who have time. The best of the whole series is "Bosworth Smith's Rome and Carthage," while perhaps

the next most useful is "Cox's Athenian Empire." It should be observed that in reading history it is better to know a period well than to have a vague and unsatisfactory idea of the whole. Those who feel a strong interest in the subject, and desire more or less to specialize in it, are recommended to choose the period which coincides with their classical reading. Thus together with Thucydides should be read the volumes of "Grote on the Peloponnesian War," while with Livy XXI., XXII. may be read Arnold's History, vol. III.

For English History "Green's Short History of the English People" is the best work to read. Since, however, Green's chronology is apt to be discursive, and does not keep to the usual landmarks, it is as well to read side by side with his work a short epitome of the facts, such as "Miss Beale's Outlines of English History." Here also it will be advisable for some to specialize, by reading a period more fully. A good plan is to get up the literature of a period in connection with its history, such as that of the Renaissance, the Elizabethan Age, or the age of the French Revolution.

A few general hints in conclusion. In the History paper, as in the general paper, it is not necessary to answer all the questions. Half-a-dozen selected questions, thoroughly answered, will make a much better impression than an attempt to answer the whole paper. In the critical paper, on the other hand, it is as well to attempt as many questions as can fairly be done in the time, while the whole of the translation and prose composition papers ought certainly to be done. In the case of the verse papers, advice is more

¹ It is a pity that there are still two gaps in this admirable series. Two volumes on "Rome's Conquest of Italy" and "Rome's Conquest of the East," would render it a complete history of both Greece and Rome, during the centuries when their histories are of first-rate importance.

difficult. Some have the knack of running off verses rapidly, others of doing only a few, and polishing them. Both are useful talents, but perhaps the second is the most likely one to succeed. No one should ever leave the Examination Room until time is up. Often knowledge recurs to the mind during the last half-hour, which seemed at first to have utterly vanished. Neat and clear writing often tells in a candidate's favour; and all should endeavour, as much as possible, to show up their papers free from erasures and corrections.

MATHEMATICAL AND SCIENCE SCHOLARSHIPS.

The number of Mathematical Scholarships offered at Oxford is very small compared with the Classical; and that of Science Scholarships fewer still. The subjects on which questions are set in the former, are:—

- (1) *Euclid*.—(Books I.-IV., VI., and XI.) “Todhunter's Euclid” is the best to read. The appendix should be read as well, for questions are often set from it. The art of solving riders should be carefully cultivated, as it is thought very highly of.
- (2) *Algebra*.—Most of “Todhunter's Larger Algebra” should be worked through.
- (3) *Trigonometry*.—“Todhunter's Plane Trigonometry” should be sufficient. “Lock's Trigonometry” is not enough by itself, but should be supplemented by his more advanced work.
- (4) *Theory of Equations* (Todhunter).—In this subject it is usually enough to be ready to solve equations of the various types discussed.
- (5) *Conic Sections (Geometrical)*.—Here there is a choice of at least four text-books, Drew, Taylor, Besant, and Wilson, all, in our opinion, more or less unsatisfactory.

- (6) *Conic Sections (Analytical)*.—"Puckle's Conic Sections" is a more interesting work than Todhunter's. The two may be read together and supplemented by extracts from "Salmon's Conic Sections."

Besides these subjects, papers are also set sometimes on (7) *Differential Calculus*, which may be read in Todhunter or Williamson. (8) *Mechanics*; for which "Todhunter's Mechanics for Beginners," and "Besant's Elementary Hydrostatics," are quite sufficient."

The following maxims may be useful :—

- (1) Learn the Euclid thoroughly, so as to be perfectly at home in every proposition set.
- (2) Pay great attention to bookwork, especially in Algebra and Trigonometry, so that you may be able to write it out accurately.
- (3) Work through, against time, as many Scholarship papers as you can get copies of.
- (4) Carefully learn the solution of questions you were at first unable to do, and collect the most typical and striking of these in a manuscript book for future use.
- (5) Carefully cultivate a lucid and direct style, so that the examiner can see at a glance what method you are pursuing, and the reason of every step you take. It may be as well to add the warning that proofs are shortened by the use of simple and direct methods, not by leaving out links in the chain of argument.

Science Scholarships at Oxford are awarded for excellence in either of three subjects, viz. : (1) Physics, (2) Chemistry,

(3) Biology.

To prepare for these the student should read the following books :—

- (1) *Physical Scholarships*.—"Dechanel's Physics," "Todhunter's Mechanics." For the chemical portion of the examination : the inorganic part of "Williamson's Chemistry," "Harcourt and Madan's Practical Chemistry."

- (2) *Chemical Scholarships*.—"Williamson's Chemistry," "Harcourt and Madan," "Roscoe and Schorleimer," "Armstrong" (the organic portion). These two latter works are to be studied side by side.

On Physics "Dechanel" and "Todhunter's Mechanics" should be read.

- (3) *Biological Scholarships*.—"Huxley and Martin's Biology," "Huxley's Physiology," "Michael Foster's Physiology," "Huxley's Anatomy of Vertebrated Animals."

On Chemistry, as for Physical Scholarships.

A. M. M. S. and F. G. B.

CHAPTER VIII.

EXAMINATIONS—HINTS ON READING.

THE frequent references in former chapters will have shown the importance of examinations, which are, in fact, the keystone of the Oxford educational system. Many of our leading men would wish it otherwise. They acquiesce with a groan in the organization which, radiating from the Universities, embraces the whole country in a network which grows firmer every year. The Commissioners, according to these authorities, lost a great opportunity. They ought, by crushing the examination system and substituting a professorial one, to have turned Oxford into a sort of modern Athens, in which pupils might have drunk in wisdom from one teacher after another, without the hard practical question "Is it useful for the schools?" always obtruding itself. To such critics what is absolutely happening at present in Oxford may be some answer. The Commissioners, as we have stated in a former chapter, did attempt to greatly develop the class of Professors, having chiefly in view "the wants of the highest class of students who look beyond University examinations." But they wisely left the examination system alone, with the result that it is now more firmly established than ever, while the Professors find difficulty in filling their lecture-rooms. The fact is that examinations are now more than ever thoroughly adapted to the temper of the age. Evil they may be in some points, though these have been greatly

exaggerated, but they are, at all events, now a necessary evil. So also is hunger an evil, but yet, it has been well said, it is also a very great good, for it is our chief incentive to work. Some will work without this stimulus, but yet those work best on whom the necessity of bread-winning is laid. In like manner examinations are also a great incentive to work, without which many would not work at all, while the numbers of "the highest class of students," who work best without it, are very few. The mass of men who read intelligently and with interest may look back gratefully in after years to the examinations which kept them well up to their work. How many men would, except for examinations, read carefully through works like Aristotle and Thucydides, and how few are not thankful afterwards to have done so? The critics of the examination system should come down from cloudland, and open their eyes to plain facts. We have lately heard it asserted that pupils should be taught "the holiness of work." It is wonderful that speakers should say such things, who presumably know what teaching really is. What percentage of pupils can they hope to raise to this exalted ideal?

Besides, some test of teaching is necessary, and what other test can there be but examination? Our critics will probably reply that examination is a bad and inadequate test, and probably worse than none. This we utterly deny. We believe that the system is in the main defensible even in its weakest point, the selection of officers for the army by competitive examinations. The defence of examinations for a University degree is far easier. Practically the question may be summed up as follows: Success in an examination is a guarantee that the candidate has read, with more or less intelligence, a certain number of stated subjects, and that he has shown to some degree the qualities of capacity for sustained brain-work, a more or less retentive memory, and a power of mental

concentration. This is a moderate claim for the testing power of examinations, and yet surely enough to justify them. Of course, no one supposes that the test is infallible. Examinations, like all systems, are no respecters of persons, and individuals sometimes fare hardly. But in the main they form an efficient winnowing-machine for separating the wheat from the chaff, and it is no great condemnation of the system, that some double first-class men do not turn out geniuses, or that some men fail in the schools, whose failure cannot be attributed to one of the usual causes, such as idleness, carelessness, or extravagant pretensions. "An examination must always remain a principal incentive to, and satisfactory termination of, a course of hard study."

With this preface we may go on to describe Oxford examinations in general. The most important, and those which concern by far the largest number of students, are those for the degree of B.A. The degree of M.A., it may be stated here, can be taken by any graduate who is a B.A., and qualified by standing usually from two to three years after that of B.A., and without any further examination. The other degrees, for which separate courses of examinations are required, are in the schools of Law, Medicine and Music, *i.e.*, those of B.C.L., B.M., M.Ch., and Mus. Bac. respectively. A special degree for Natural Science has not yet been added.

Those who adopt the usual plan of taking the degree of B.A. on leaving Oxford have three examinations to pass, Responsions, Moderations and Finals. The first, Responsions, is a pass examination for all undergraduates alike; but in the other two, there is a choice between the Pass Schools and the Honour Schools. Pass Moderations are on the subjects of Divinity, Classics, and either Mathematics or Logic. Honour Moderations are either Classical or Mathematical, but all candidates must also pass in Divinity. In pass Finals three subjects have to be chosen out of a list, in

which they are classed under four groups, no one being permitted to select more than two subjects in the same group. The groups and principal subjects in each are—*Group A* (1) Classics. (2) Roman and Greek History. *Group B* (1) English or Modern History. (2) A Modern Language. (3) Political Economy. (4) Law. *Group C* (1) Mathematics. (2) Science. *Group D*, Theology. In Honour Finals there is a choice of six schools, those of Litteræ Humaniores, Divinity, Mathematics, History, Law and Science, to which a seventh has been lately added, that of Oriental Languages, while an eighth, that of modern languages, is at present in embryo.

Since it is not necessary that Honours should be sought in either or both schools, every undergraduate has four alternatives to choose between. He may—

- (1) Take a pass in both schools.
- (2) Read for Honours in Moderations, and take a pass in Finals.
- (3) Take a pass in Moderations, and read for Honours in Finals.
- (4) Read for Honours in both Moderations and Finals.

Of these alternatives, the first is adopted by the large class, who either distrust their own powers, or wish to gain a degree with the least necessary amount of trouble. Of course, this is the least satisfactory manner of gaining an Oxford training, so that some Colleges insist on every member competing for Honours in at least one school. The second alternative is, as a rule, adopted by those who desire some certificate of merit in classical subjects, often as a help to obtain a school-mastership, but who either wish to conclude their Oxford career as soon as possible afterwards, or who possibly have no taste for the higher subjects required in the Final Honour Schools. It is doubtful whether these men judge wisely, if they consider a class gained in these schools comparatively useless as a certificate

for teaching purposes. We believe that most head-masters consider the double class the most valuable guide in selecting assistants. The third alternative is usually the course of those who are weak in Classics and Mathematics, or incapacitated for study in them by reason of ill-health, but who have some special bent for law, history, philosophy or science. This class of men, however, is diminishing, now that preliminary examinations in special subjects have been made an alternative to Moderations. The fourth is that selected by the truest sons of Oxford. The most usual course is to select the classical school in Honour Moderations, and the *Litteræ Humaniores* in Finals. The latter is the school *par excellence* of Oxford, and the appearance of its class list is the great event of the educational year. Its subjects may be shortly summed up as Ancient History and Philosophy, to be studied in the original authors, and supplemented by the study of Logic, Ethics and Politics, in modern times, each of these terms being interpreted in its widest sense. Some energetic men try for Honours in both Classical and Mathematical Moderations, or in more than one of the Final Honour Schools. Thus an embryo divine may add a first in Theology to one in *Litteræ Humaniores*, or a mathematician may try for Honours in the science school after having gained a class in the Mathematical. These examinations may be taken one after another, so that the feat of taking a "double-first" is not so great now as it was when both schools had to be taken at the same time. Possibly, however, the standard then was not so severe.

To this general sketch of Oxford examinations it may be as well to add some account of the more important changes, which during the last few years have considerably modified the whole system. The present is a good time to do so, since it is probable that the present period of change is now approaching its end. Much impatience has lately been

expressed in Congregation at the perpetual unsettling, and many hopes uttered that the newly-constituted examinations may now be allowed to develop themselves, and show how they work.

Leaving the less important points to be commented on in the following chapters, we may group the main changes under the following heads :—

1. First, the times of many of the examinations have been altered. The Honour examinations, with the exception of Mathematical Moderations, are now held only once a year instead of twice, the Final Schools in Trinity Term, and Classical Moderations in Hilary Term. These changes entail increased labour on the examiners for the time being, but were necessary for the following reason. By far the largest number of undergraduates who seek honours matriculate in Michaelmas Term, and enter for their Finals at the end of their fourth year of residence, *i.e.*, in Trinity Term. Consequently it was found that the other half-yearly Final Schools, held in Michaelmas Term, were almost deserted; so few men entering for them that it was found difficult to keep up the standard. Accordingly the transition to abolishing them altogether was but a slight one. It would be well if a similar change were made in Mathematical Moderations. Considering the very small number of candidates for this school, it seems strange that half-yearly examinations should be still retained. Another important change under this head is that Responsions are now held four times a year instead of three, and may be passed before matriculation, or entrance at a definite College. This at once diminishes the labour of matriculation, and frees many a man's first term from the bugbear of examination.

2. The following great change has been made in the direction of *specialization*. Candidates for the Final Schools of Mathematics, Law, and Science, are no longer required, as formerly, to have passed Moderations. The Honour School

of Mathematical Moderations is now allowed to count for the B.A. degree, while, in the schools of Law and Science, preliminary examinations have been instituted, which excuse from Pass Moderations. An attempt has been lately made to practically extend this privilege to the History School, by adding to Honour Moderations a third school, that of Ancient History. The scheme was unsuccessful, but the University, though we judge she has been wise in rejecting it, will probably sanction some alternative scheme.¹ She can hardly refuse to the historians a privilege already granted to the lawyers and men of science. When this change has been effected, all undergraduates will have the power of specializing themselves in some definite subject immediately after passing Responsions, provided that they offer an additional subject at Responsions, presumably to compensate for the loss of Pass Moderations.

3. The Divinity examinations have been greatly changed. The old unsatisfactory examination in the "Rudiments of Faith and Religion" has been abolished, its loss being compensated for, partly by increasing the amount of Divinity necessary for Moderations, partly by adding to the three groups of the Pass Final Schools a fourth group of Theology.

4. The study of Oriental languages has been added to the Oxford curriculum. Besides a Final Honour School, which has just been instituted, the privilege has been granted to those of Indian birth and descent, of offering an Oriental language, instead of either Latin or Greek, both at Responsions, and at Pass Moderations. Sanskrit and Persian are also two of the subjects in Group A of the Final Pass Schools.

5. The changes in the details of special examinations

¹ The University is perfectly willing to concede a preliminary examination in history, if the historical tutors wish it. But at present they do not, consequently the question remains in abeyance.

have been many. An account of most of these must be left to the following chapters. Two, however, are of sufficient importance to deserve special mention. The Honour School of Classical Moderations has been revolutionized by the requirement that the *whole* of four stated classical authors, *i.e.*, Homer, Virgil, Demosthenes, and Cicero's orations, should be offered by all candidates, instead of only select portions of them being read, as formerly. And the Final Science School has been thoroughly re-modelled, and several new branches introduced.

6. To these changes must be added the regulations which, in certain cases, excuse a man from Responsions, thus leaving him free to commence at once his higher work. Responsions are not required of those who have

- (a) passed the previous examination at Cambridge;
- (b) satisfied the Oxford and Cambridge Schools' examiners in Latin, Greek, and Elementary Mathematics;
- (c) obtained a special certificate at the Oxford Local Examination;
- (d) resided three years, and obtained Honours in Finals at an affiliated College, *i.e.*, those of Lampeter and Nottingham;
- (e) passed for the Indian Civil Service.

The excellence of most of these changes is undoubted, but they have certainly rendered the Oxford examination system a highly complex machine. A little calculation reveals the fact that there are now over a hundred and fifty ways in which the B.A. degree may be taken, and that, too, only counting the separate examinations, and not the endless varieties under each of them.¹ It is noticeable that, among the many paths now open, there is not one as yet in which Greek is not required, except in the unimportant case of an

¹ If the different subjects in Pass Greats be taken into account, as perhaps in strict fairness they should, the number of alternatives rises to over 4,000!

Indian born and bred, who may offer Sanskrit or Arabic instead of it.

The above account has not included charges which are still *sub judice*, such as the proposed Honour School of Modern Languages.

After this description of the various examinations, and the changes they have recently undergone, a few hints on the method of reading for them may naturally follow. It is unnecessary to say much, as most men readily find out the method most suited to them, and the common sense of the average reading man may usually be trusted, with a little direction from his tutor. Reading, to be successful, must of course be methodical, and the man who reads casually, at odd hours and on no fixed principle, is not likely to do much good to himself.

How many hours a day to work? Everybody who reads for an examination has to give a definite answer to this question. It is easy to see that neither the man who "works a steady hour a day," nor the traditional pale student, who takes no exercise, and works in the small hours of the night, exactly hit the golden mean, but the mean itself has to be determined by a host of individual considerations. Speaking generally, we may say that a pass-man, or class-man not expecting the highest honours, who works a steady average four or four-and-a-half hours a day, with the intention of putting on an extra hour or two when the examination approaches, cannot be accused of wasting his time. So also six hours a day, with a capability of expanding at need to seven or eight, are enough with most intellects of the requisite calibre to obtain first-class honours. It is, of course, possible for strong and untiring brains to work even nine or ten hours a day, and that, too, without trenching on the hours of sleep and exercise, but few have both the power and the inclination to do this. But this advice should be given to all, never to work with

a tired brain. If after an honest effort, the mind refuses to concentrate itself on the task before it, the best way is to give it up for the time. Another useful caution is, to take care that the stated number of hours of work per day is the *average* number. The many distractions of Oxford life will often rob a man of several hours a day, while on another he may be left to himself, and may be able to make up the time lost on the previous day. Many men believe that they are working five or six hours a day, while in reality only their best working days reach this standard, and most fall far below it.

As regards the times of reading, the average man will probably think himself sufficiently virtuous if he is up in time for morning chapel at 8 a.m., while we should certainly discourage him from burning midnight oil. Thus the hours of reading will have to be got in between 9 a.m. and 11 p.m. Of these at least two, usually from 2 to 4 p.m., must be set apart for exercise, and two more for hall-dinner and a break afterwards. By working continuously during the remainder, a man may read as much as ten hours a day. But these are the *Dis geniti*,

Quos æquus amavit
Jupiter, aut ardens evexit ad æthera virtus.

"The undergraduate of average human mould may fairly reckon himself a hard-reading man, without coming anywhere near this standard. All should be able to get three clear hours in the morning, while some will manage to work four at a stretch. If these hours are lost, the day will never be a good working day. Nothing is more deceptive than to give them up, under the impression that they can be retrieved in the evening. If only an hour or an hour and a-half's work is left till after lunch, it may be done either in the evening, or in the afternoon, by working for an hour or an hour and a-half before hall-dinner, which

is at some Colleges at 6 and at others at 7 p.m. Afternoon work is naturally the most broken up. A man who is reading six hours a day may divide them between the morning and the evening ; but we should advise all to try to usually get in an hour's work before half-dinner. A good programme for a hard day's work of eight hours is to work from 9.30 a.m. to 1 p.m., 4.30 to 6 p.m., and 8 to 11 p.m. In summer term, especially during the latter part of it, the difficulty of reading increases, and temptations to idleness spring up every hour of the day. Our advice to all would be to make certain of getting four clear hours in the morning before half-past one ; then very little will be left to chance.

Moreover, it is as well to be careful not to measure the amount of work done by the hours spent in reading, for of course the time a man passes with an open book before him does not always represent a corresponding amount of work. Many men who complacently contemplate their weekly average of six hours a day, have in fact only completed an amount of work which might have been done in half the time. We all remember little Mr. Bouncer's reading, "It was a pleasing sight to see the little gentleman with books spread before him, endeavouring to persuade himself that he was getting up his subjects." The faculty of intelligent attention cannot be acquired without practice, any more than any other mental quality, and those who have not adequately cultivated it at school will have some difficulty in gaining it afterwards.

Suppose then our undergraduate with his books open before him, and his attention concentrated on them, either comfortably ensconced in his arm-chair, if he believes that bodily comfort promotes work, or on a hard seat, if he has adopted the stern Spartan theory that luxurious ease and hard reading do not accord. The next question is how he shall best employ his time. This leads to the consideration

of such "helps to the acquisition of knowledge" as note-books, analyses, translations, *et hoc genus omne*.

Note-books are often of the utmost value, but they require care in their use. It is a common form of self-deception with some men to imagine that they have mastered a subject by filling up half-a-dozen note-books with selections from it. But the real value of note-books is measured by the good to be got from re-perusing them when the examination draws near. Thus, before committing a fact to a note-book a man should satisfy himself, first that the fact is one of great importance, secondly that he will recall it more easily by transcribing it. The characters of note-books of course vary greatly, but perhaps their most important use is to collect under general headings scattered notices in different authors of men and places, opinions, traits of characters, inconsistencies, etc. These notices, written down shortly at the time of reading, will prove invaluable, and should be read again and again before the time of examination arrives. It is not too much to say that a cultivation of this habit will often save the student long and laborious hours of future search. Every whist-player knows the importance of drawing one's inferences at the time.

Again, in analysing a book—a very useful and necessary operation in many cases—it is not necessary to turn what should be a brief synopsis into what is practically a translation, or an abridged, and no doubt also a mutilated edition. Two or three lines are sufficient to give the gist of a page of most authors. Many a man will avail himself of a standard analysis, or perhaps profit by the work of a friend, who, having lately gone through the same examination, is ready and ambitious to put his comrade up to all the latest "tips." But it should be understood that nothing is more profitable, or more likely to repay trouble spent, than to make a careful analysis for oneself.

The help of pencil-marks in books also is by no means to be despised. They should be carefully and not indiscriminately used, to bring out into prominence some important fact, or the pith of some critical note. To use pencils of different colours on a fixed principle is also a valuable help. Thus in reading an author like Thucydides or Aristotle it is a capital plan to underline with a blue pencil passages which involve critical or grammatical difficulties, and with a red pencil those which are important for the matter of the book. Another good plan in reading a classical author is to underline a word not known without writing the translation at the side as is usually done. Then, on a second reading, the memory will be effectively tested and so strengthened.

Interleaved copies of classical authors are also very useful. When the commentaries are numerous and lengthy, a judicious selection of notes from them, written down in an interleaved copy, will dispense with the necessity of re-reading the commentaries, and thus save much valuable time.

What advice to give on the subject of translations it is hard to say. We should be inclined to compare them to crutches, and to advise no one to take to them unless he is fully persuaded that he cannot walk without their help. Still it is useless to blink the fact that large numbers of men, especially pass-men, habitually do and will continue to use them. Nor is their use altogether to be discouraged when a man has a large amount of work to do in a short time, or, to take special cases, when a man determines to read through several classical authors rapidly, or when a historian or philosopher who is an indifferent scholar, finds himself with large quantities of authors like Thucydides or Plato to learn. But this caution is necessary. The great danger of "cribs" is that they may give a man a tolerably correct knowledge of the English of a passage, while his

ideas as to its construction and literal translation may be of the vaguest order. But to one who is thoroughly alive to this, and ready to supplement his work by the aid of grammar and dictionary, the use of translations need do little or no harm. Of course the use of standard translations for improving one's style, such as "Jowett's Plato," or "Munro's Lucretius," is quite a different matter.

All undergraduates will find a large portion of their working time taken up in attending lectures. On the choice of lectures little need be said. Some of a man's lectures will be chosen for him by his college, while he will be free to add to the list at his discretion. Our sole advice would be, not to choose too many. The college will take care that a man attends all *necessary* lectures, and too many lectures are apt to cut up the morning's work.

When a man is new to lectures, he may find some difficulty in taking notes. He will probably soon find a method by which he may be able to take down legibly what is valuable, and reject the useless. The best lecturers will usually sufficiently indicate the manner in which they wish their lectures to be taken down. Lecturers know that few men are industrious enough to copy out afresh notes that are confused and indistinct, while they feel that for the industrious few the labour should, if possible, be saved. Of course, there are the exceptional cases, already referred to,¹ in which really valuable matter is delivered either with too great rapidity or too little power of expression. In these cases it may be necessary to copy out the notes again. But usually it is easy enough to take down legible notes at the time, though the earlier pages of some note-books will often contain blunders, owing to a want of familiarity with the subject. For instance, a first class-man once showed us his philosophy note-book, on the first page of which Bishop

¹ See page 125.

Berkeley appeared as "Barclay," our friend being at the time more familiar with the brewer than the philosopher. "My experience tells me," said lately one of the most eminent lecturers in Oxford, "that it may save some of you from mistakes to mention that Xenophanes is spelt with an X, and Zeno with a Z." A few mistakes of this character need not impair the excellence of a well-arranged and orderly note-book.

When the examination begins to draw nearer, the number of lectures will naturally diminish. Then is the time to read again carefully lecture-notes, note-books, and analyses, and generally to gather up all the scattered threads of work, and take a final review of it. A man well advanced in his subjects should rather aim at diminishing than increasing the number of his working hours during the last few weeks. Of course, many will find themselves unable to do this. But all should endeavour to enter the schools in good health, and with the brain quite clear and untired. A man who has spent most of the days and nights immediately preceding the examination in a desperate attempt to get up hurriedly a large part of his work is hardly likely to be in a fit condition to be examined, either mentally or physically.

A few hints as to the examination itself may be of use. The art of being examined is a subject on which much might be written, but an ounce of practice is worth a ton of theory, and as the Oxford man is not likely to be long without this practice, we can afford to be brief.

There are certainly many men who, from various causes, do not do themselves justice in an examination. Some fail simply from carelessness. Carelessness about health is a common form of this. Six hours paper-work, with the mind at full stretch, is a severe strain for anybody, however strong. Therefore, everything should be done to keep the mind clear and the body in health. Air and exercise

ought not to be neglected, while late hours are to be especially shunned. If excessive work before the examination is to be discouraged, still more so ought work during the examination itself. Many of our readers will doubtless recall the fate of friends, who sat up most of the night before some dreaded paper, cramming up "tips," or learning the hard passages, only to find, when they came with aching heads and tired brains into the examination room next morning, that, of the passages they had so laboriously got up, not one had been set.

Another class fail from inability to communicate their knowledge. The facts may perhaps be flying about their minds, like the pigeons in the well-known simile of Theætetus, but they may be quite unable to catch them; or more simply, they may have no power of expression. Of course, if a man finds himself in this state when the examination paper is before him, there is no advice to be given. The fault must be cured by constant practice in writing answers to questions, especially to those actually set. It may seem a strange statement, but we believe that many men go in for their examinations, without having looked at any papers set previously, in order to gather the style of question.

The style of writing should be as clear as possible, to save the examiner trouble. Nothing is more gratifying to an examiner than a lucid and methodical answer, in which all the thoughts are arranged in logical order, under their proper headings, and every fact is in its right place. But we do not advise anyone to cultivate too many graces of style, unless he has a natural gift for such writing, nor to imitate the diction of any well-known prose writer. After all, if the facts are clearly grasped and adequately expressed, the style will probably come of itself.

"Verbaque prævisam rem non invita sequuntur."

At the same time, a careless and slipshod style has often

spoil an otherwise good examination. Nothing, of course, is ever gained by fine writing, when used as a cloak to cover ignorance or poverty of thought.

Nor again is it any use to employ an *allusive* style. No one should be tempted to allude to any subject he is really ignorant of. Examiners easily see through such pretences, and give credit for no more knowledge than the facts absolutely set down.

A third class of examinees may be mentioned, whose failure is due to what may be fairly called moral faults. We are not now referring to the idlers, but to those who, though they may have worked well, are so distrustful of themselves that they have little hope of success, and consequently are in despair when confronted by a paper which looks hard at first sight. In such cases, to expect failure is the surest way to court it. A man who has fully persuaded himself that he cannot succeed is not likely to do so. The fact is that, if a man has mastered the really important parts of his subject, he cannot well fail, except through want of confidence. Examiners do not, as a rule, as is sometimes supposed, go out of their way to set abstruse and far-fetched questions to trap the unwary.¹ Sometimes even a well-prepared man will find a paper before him which looks hard at first, and in which he seems "at sea." In such a case he should look carefully over the paper, select the questions he knows most about, and answer them first to the best of his ability. By this time he will probably find he knows something else, and thus, by steady deter-

¹ "Do you know who Hadassah was, old fellow?"

"Never heard of her."

"Ha! you may depend upon it these are the sort of questions which pluck a man," said Mr. Bouncer, who thought—as many like him have thought—that the getting up of a few abstruse proper names would be proof sufficient for a thorough knowledge of the subject.

"Verdant Green," Part III., ch. ii.

mination and perseverance, he may turn into a successful paper what would have been a decided failure had he listened to the first promptings of despair. In fact, it is a golden rule for all examinations always to answer first those questions which are best known. This will often give confidence in attacking the more doubtful questions, and will thus increase the chance of success. It is, of course, always to be borne in mind that no one is ever expected to do the whole paper, and in some cases less than half, *well done*, will secure the highest honours.

Of the new schools, or buildings where the examinations are held, and which have only lately been completed, Oxford is justly proud. Formerly the examinations were mainly held in the rooms under the Bodleian Library, and, as neither light nor fire is allowed there, that there may no harm happen to the precious MSS. it contains, the position of examinees was sometimes very uncomfortable. The present writer has been examined on the shortest day of the year, when there was a hard frost, and snow on the ground. Apart from the cold, it was barely possible to get six hours' daylight, and the afternoon paper had to be finished in semi-darkness. In the splendid buildings just erected in the High Street there is every facility for light and warmth, so that the present generation of undergraduates are, in this respect, better off than their predecessors.

After the paper-work is over, there remains the *vitâ voce*. Between the two there is usually a weary and anxious interval; for the examiners may not begin the *vitâ voce* until all the paper-work has been looked over, and when they do begin they examine very few each day. Perhaps few ordeals are more terrible to the average undergraduate than this awful ceremony. Many are the stories about the "ploughing" propensities of dons, the stern joy they feel at badgering the unfortunate victims, who are

"Butchered to make a Roman holiday."

The reality, perhaps, will not be so bad as the anticipation. Dons are but human, and can scarcely help being amused at the occasional absurdity of the answers, or indulging in sarcasm when some obvious idler is before them. But the man who has worked well need not fear ill-treatment. His possible nervousness or inability to collect his thoughts will not jeopardize a success which his paper-work has entitled him to. It is an understood rule that *vivâ voce* may raise a man's place in a class-list, but cannot lower it. Those, accordingly, whose class or pass is secured by their paper-work have a nominal *vivâ voce*. Those whose work is doubtful, *i.e.*, nearly, but not quite, sufficient to give them a pass or definite class, may often have a long and searching *vivâ voce*. This does not mean needless torture, as the victim may be inclined to think, but indicates that the examiners are bent on making themselves clear if there are any grounds for not withholding the pass or class.

Little advice is necessary for *vivâ voce*. An hour or two hours' work a day, merely to keep the subjects fresh in the memory, is usually enough. It is, however, often as well to find out and be ready with the corrections of any serious mistakes that may have been made in the paper-work; for they will probably be heard of again. Also, if a man feels he has shown special weakness in any one subject, he should look over it again, and be ready for questions on it.

In the Pass Schools the examinee is not kept long in suspense. The same day that he undergoes *vivâ voce* he may learn his fate of the Clerk of the Schools, from whom, if successful, he will receive on payment of a shilling, a fee which surely no man ever yet grudged, a "testamur," so called from the most prominent Latin word on it. A class-man has to wait until the list comes out. This, in many cases, is very late now that most examinations

are only held once a year. Thus, last year (1886) the class-list for Litteræ Humaniores was not issued until August 7th, although the summer term ended in the middle of June.

F. G. B.

CHAPTER IX.

THE PASS SCHOOLS.

A DEGREE being at least one of the objects of the passman's career, it is necessary for him to deliberate as to the means of achieving that desirable end. And here, as has been facetiously remarked in other departments of action, there appear to be three, if not more, courses open to him. He may place himself under the private tuition of one of the examiners for the time being, and having with his guidance gone carefully through the papers before the examination may emerge successful, if demoralized, from the ordeal. Or he may adopt the more difficult but cheaper plan of taking with him into the schools various adventitious aids. Or he may read his subjects with honesty and industry.

Of these three courses, the first two are not recommended to the aspiring passman. Apart from the discredit attaching to them, they are attended not only with considerable difficulty but with certain practical unpleasantness to the parties concerned, as indeed any faithful history of academic matters would record.

The suggestions, therefore, which follow are based on the supposition that the passman is not only honourable, but wise, and will adopt the true course, that of honest work.

Admission to a College.

Applications for admission to a College should be made by parent or guardian not less than one year before residence

is desired. For those who are regarded as fit and promising candidates for Scholarships, application is unnecessary, testimonials of good conduct and certificates of birth being sufficient at the time of the examination.

Matriculation.

The subjects for Matriculation are commonly as follows:

1. Translation from one Latin and one Greek book, to be chosen by the candidate from a specified list.
2. Translation from English into Latin.
3. Latin and Greek Grammar.
4. Arithmetic, and Euclid books I., II., or, Algebra to Quadratic Equations.

The above subjects are absolutely necessary, and are identical with the subjects required for Responsions. In addition to these the following are in many cases added.

5. Passages of unprepared Latin and Greek authors.
6. The Gospels, or some of them, in the Greek.
7. An English Essay.
8. A special subject, *e.g.*, History, or Advanced Mathematics.

The last two items, 7 and 8, commonly figure in the examinations of those Colleges only which require all their members to take Honours.

Subjects for Responsions.

It is now common to pass Responsions or obtain the certificate of the Delegates for the Examination of persons not members of the University, before matriculating. This done, candidates are matriculated at many Colleges, without further examination; and at others after an examination in the extra subjects only, marked 5, 6, 7, and 8, in the foregoing list.

The suggestions, therefore, which follow, relating to Responsions, will apply in a great measure to Matriculation.

Selection of Books.

The common advice, "pick the easiest," is not difficult to give, but very difficult to follow. The advice here offered is "Decide if possible whether you are going to read for Honours in any school. If so, your selection of books for Responsions will be easily made. But if you are bent upon a Pass Degree, remember that if you offer certain authors for Responsions, you are precluded from offering them for Moderations and Finals. If, for example, you offer Livy for Responsions, and Herodotus for Moderations, you are precluded from offering either of those authors for Finals. And you will thus have cut off the easier of the books admissible for the latter examination. Again, if you offer Xenophon's *Anabasis* or *Hellenics* for Responsions, you cannot offer the *Memorabilia* for Moderations, a book which is certainly easier than the combination of Plato at present admissible."

Regard will of course also be had to the peculiar conditions of the particular candidate. If, for example, he has decided "late in life" to enter the University, and practically has to begin his Latin and Greek again, he will not be wise to offer *Æschylus* or *Aristophanes*, *Plantus* or *Tacitus* for Responsions. For absolute easiness, *Cæsar's De Bello Gallico* and *Xenophon's Anabasis* may be recommended. The former is especially useful as a help to Latin writing. But they are wearisome and uninteresting to a degree. Perhaps two plays of *Euripides*, such as *Hecuba* and *Alcestis*, with *Horace*, three books of the *Odes*, and the *Ars Poetica* will be found to combine as nearly as possible ease and interest of subject. Whether *Algebra* be offered in preference to *Euclid* will depend very much on the inclination of the Candidate. It is submitted that all men can be taught sufficient *Algebra* to satisfy the examiners, but that for some *Euclid* is absolutely hopeless.

Responsions over Moderations can be passed in the 4th

term from Matriculation. The work cannot be prepared in less than two terms, and for many this is insufficient.

Subjects for Moderations.

(1)

FOR ALL CANDIDATES.

The Examination in Holy Scripture will, until further notice, consist of an Examination in—

- (1) The Gospel of St. Matthew and the Gospel of St. John.
- (2) *Either* the subject-matter of the Acts of the Apostles, *or* that of the two books of Samuel.¹

Candidates who are permitted by the Statutes to offer an additional Greek book instead of Holy Scripture will, until further notice, be required to offer the *Phædo* of Plato, and Candidates who are permitted to offer a Sanskrit or an Arabic book, instead of Holy Scripture, will be required to offer—

- (1) as a Sanskrit book, *Mudrā-rākshasa*, substituting the Sanskrit interpretation for the Prakrit passages.
- (2) as an Arabic book, Kosegarten's *Tabari*, vol. iii. pp. 55—87, *or* Cureton's *Shahrastāni*, pp. 21—251.

(2)

FOR THOSE WHO DO NOT SEEK HONOURS.

Classics.

Candidates will be required, until further notice, to select three books from the following list,—two of such books being Latin and one Greek, or two being Greek and one Latin,—and one of such books at least being some portion

¹ To be studied in the Revised Version of 1885.

of a historical or a philosophical work, selected from those books which are marked with an asterisk :—

GREEK.	LATIN.
*Herodotus, V., VI.	*Livy, XXI.—XXIII.
*Thucydides, VI., VII.	*Tacitus, Histories I.—III.
*Xenophon, Memorabilia, I., II., IV.	Cicero, Pro Roscio Amerino, Pro Milone.
*Plato, Apologia, Meno.	Terence, Andria, Phormio, Heautontimoroumenos.
*Aristotle, Politics, I., III.	Virgil, Aeneid, VII.—XII.
Homer, Odyssey, VI.—XII.	Horace, Sat. I., II.; Epist. I., II.
Sophocles, Oedipus Rex, Oedipus Coloneus, Antigone.	Juvenal (except Sat. II., VI., IX., XV., XVI.).
Aristophanes, Acharnenses, Nubes.	
Demosthenes, Philippics, in Leptinem.	

[The above list is obligatory on all Candidates who matriculated in and after Easter Term, 1885.]

In accordance with the provisions of the Examination Statute, Candidates will “be required to show a competent knowledge both of the text and of the contents of the books which they offer, and to answer not only questions relating to Grammar and Literature, but also any questions directly arising out of the matters treated of in these books.”

Mathematics.

For Candidates who offer Mathematics the subjects of examination will be—

(i) *In Algebra*, Addition, Subtraction, Multiplication, and Division of Algebraical Quantities (including simple irrational quantities expressed by radical signs or fractional indices), Greatest Common Measure and Least Common Multiple, Fractions, Extraction of Square Root, Simple Equations, containing one or two unknown quantities, Quadratic Equations, containing one unknown quantity, Questions producing such Equations, and the simplest properties of Ratio and Proportion :

(ii) *In Geometry*, the Geometry of the Circle, viz., Euclid, Book III., and the first nine Propositions of Book IV.

Logic.

For Candidates who offer Logic the subjects of examination will be the elements of Logic, Deductive and Inductive. These subjects may be studied in Fowler's Elements of Deductive Logic, and the first five chapters of Fowler's Elements of Inductive Logic (omitting the sections on Classification, Nomenclature, and Terminology, and the notes appended at the end of each chapter), or in Jevons' Elementary Lessons in Logic, or in any other works which cover the same ground.

(3)

FOR THOSE WHO OFFER SANSKRIT OR ARABIC.

Candidates who, under the provisions of Statt. Tit. VI. B. § 1. cl. 10, offer Sanskrit or Arabic as a substitute for either Greek or Latin at the First Public Examination will be required, until further notice, to select the book, or the two books, which they offer from the following lists: but in no case will a Candidate be allowed to offer the same book, or any part of it, in which he satisfied the Masters of the Schools.

I. SANSKRIT.

PAÑČA-TANTRA: Book I., or Books II., III.

RAGHU-VANŚA: I.—VII.

KUMĀRA-SAMBHAVA: I.—VII.

BHAGAVAD-GĪTĀ: the whole.

BHATṬI-KĀVYA: I.—V., with the commentary of Jayamañgala.

II. ARABIC.

(1) KUR'ĀN: [Sur. 1, 19, 90—114, with the commentary of al-

Baidāwī (ed. Fleischer) on Sur. 19.

(2) The MU'ALLAḤĀT: any two of the poems with the commentary (ed. Arnold).

(3) AL-ḤARĪṢI: any three Maḳāmas with commentary.

(4) EL-FAKHRI (ed. Ahlwardt), pp. 1—175, or 176—390.

(5) [EL-BELĀDHORI]: Anonyme Arabische Chronik (ed. Ahlwardt, Bd. xi, ed. 1883), pp. 161—359.

Candidates who offer two Arabic books will be required to offer either (1), or (2), or (3), with either (4) or (5).

Candidates will also be required to translate short passages from books not specially offered by them, and, unless they offer Latin, to translate from English into the language which they offer.

In selecting books for this, the second examination, regard must again be had to Finals. But this need only limit the Candidate, so far that he will be wise to offer neither Livy nor Herodotus, in order that he may still retain his choice of those books for Finals. Of the other subjects, for choice, Logic, Mathematics, popular opinion seems to favour the former. The examination in Holy Scripture, though still virtually a part of Moderations, may be passed separately, and is incumbent on all alike, whether Pass or Honour men.

Our Passman, therefore, being safely through Moderations, has for his Final Schools to choose three subjects from the following four groups :—

Subjects for Finals.

IN GROUP A.

(1) *a. Greek Philosophical Works.*

Plato, Republic I.—IV.

Aristotle, Ethics, Books I.—IV. (omitting chapter vi. of Book I.), together with chapters vi.—x. of Book X. (from *Εἰρημένων δὲ* to the end of the Treatise).

Politics, Books I., III., VII. (following the *old* order of the Books).

β. Historians.

Greek. Thucydides, VI., VII.

„ Herodotus, VII., VIII.

Latin. Livy, XXI.—XXIII.

„ Tacitus, Annals I.—III.

(2) *Outlines of History.*

Greek, from the Legislation of Solon to the death of Alexander the Great.

Roman, from the establishment of the Republic to the death of Domitian.

(3) *Sanskrit. Manu I.-VI.; and Sakuntalā.*(4) *Persian. (Gulistān, Books VII., VIII.; Būstān, Books I., II.; and Sikandar-nāma, Cantos XIII.-XXIV.*

IN GROUP B.

(1) *Either English History to 1815, together with one of the following subjects of Literature—*(a) *Piers Ploughman, The Prologue, Passus i.-vii.*

Chaucer, The Prologue, The Knightes Tale, The Nonne Prestes Tale.

(b) *Shakespeare—Richard II. Hamlet. Tempest. King Lear.**Or one of the following periods of Modern European History—*(a) 1048—1254, to be read in Milman's *History of Latin Christianity.*(b) 1517—1648, to be read in Dyer's *Modern Europe.* Candidates will be required to show a knowledge of the Political and Descriptive Geography belonging to the period which they offer.(2) (a) *French Language and Composition.*(i) *The following Books are to be specially prepared :*(a) *Molière, Le Tartuffe.*(β) *Either Corneille, Les Horaces. Or Racine, Athalie.*(γ) *Voltaire, Siècle de Louis XIV., chapters i.-xxiv.*(ii) *A general acquaintance with the History of the Literature of the Age of Louis XIV. will be required.*(b) *German Language and Composition.*

(i) The following Books are to be specially prepared :

(a) Schiller, *The Maid of Orleans*.

(β) *Either* Goethe, *Hermann und Dorothea*. Or Lessing, *Nathan der Weise*.

(γ) Goethe, *Wahrheit und Dichtung*, Books I.-IV.

(ii) A general acquaintance with the History of the Classical Period of German Literature (from Klopstock to Goethe) will be required.

Unseen passages for translation will also be set in French and German.

(3) The Elements of Political Economy, to be read in Fawcett's "Political Economy," and in the following portions of Adam Smith's "Wealth of Nations," viz., Book I. chapters viii., ix., x., xi. (Parti.); Book II. chapters i., iii., iv., v.; Book IV. chapters i., ii., vii.; Book V., chapter ii. (omitting Art. 4).

(4) *Either* The Principles of the English Law of Contracts, to be studied either in "The Principles of the English Law of Contract" by Sir W. R. Anson (Clarendon Press Series), or in Pollock's "Principles of Contracts in Law and Equity," or in other works of similar character;

Or The Institutes of Justinian, omitting from Book II., Title 11, to Book III., Title 12;

Or The Hindu Law of the Family, Family Property, and Inheritance, which may be studied in the "Treatise on Hindu Law and Usage," by J. D. Mayne.

IN GROUP C.

(1) The Elements of Plane Geometry, including the doctrine of similar triangles, viz., Euclid Books I.-IV., with the definitions of Book V., and Book VI., Propositions 1-19.

The Elements of Trigonometry, including the trigonometrical ratios of the sum of two angles, the

solution of plane triangles, the use of logarithms, and the mensuration of plane rectilinear figures.

- (2) The Elements of the Mechanics of Solid and Fluid Bodies, including the composition and resolution of forces, centre of gravity, the simple machines and the application of virtual velocities to them, the laws of motion, the laws of falling bodies, the motion of projectiles, the pressure of fluids on surfaces, the equilibrium of floating bodies exclusive of the theory of stability, the methods of determining specific gravities, the laws of elastic fluids, simple hydrostatical and pneumatical machines.
- (3) The Elements of Chemistry, with an elementary practical examination.

Candidates who intend to offer this subject for examination are recommended to read that part of Roscoe's "Lessons in Elementary Chemistry," which treats of Inorganic Chemistry (pp. 1-289, edition 1873).

The practical examination will be in the following subjects as treated of in Harcourt and Madan's "Exercises in Practical Chemistry"—

1. The preparation and examination of gases (pp. 62-112, edition 1873).
2. The qualitative analysis of single substances (pp. 255-310, edition 1873; see also sections IV. and V. of Part I, omitting that which relates to substances or properties of substances not referred to in the Analytical Course).

- (4) The Elements of Physics.

Candidates offering themselves for examination in this subject will be expected to show an acquaintance with Part I., together with any two of Parts II., III., IV., of the following treatise:—

Elementary Treatise on Natural Philosophy, by

Deschanel. Translated and edited by Professor Everett.

Part I. Mechanics, Hydrostatics, and Pneumatics.

Part II. Heat. Part III. Electricity and Magnetism, of which chapter xlvi. may be omitted in the edition of 1883, or chapter xxxix. in the earlier editions. Part IV. Light and Sound.

IN GROUP D.

(1) (a) Isaiah, chapters i.-xii., xxviii.-xxxiii., with the contemporary history as recorded in 2 Kings, chapters xv.-xx., 2 Chronicles, chapters xxvi.-xxviii. ;

and (b) The First Epistle to the Corinthians, of which chapters i.-xi. are to be studied in the original Greek.

(2) The Nicene Creed, together with the Articles of Religion, xix.-xxviii. ;

or The ecclesiastical history of the period, A.D. 313-361.

(3) Genesis, chapters xii.-xxi., to be studied in the original Hebrew ; or Genesis, chapters xii.-xxxv., to be studied in the Septuagint Version ; or Genesis, chapters xii.-l., to be studied in the Vulgate Version ;

or Butler's "Analogy of Religion," Part I., omitting chapters i. and vi.

Not more than two subjects may be taken from any group ; and one subject must be either A (1), A (3), A (4), or B (2) ; in other words, a language.

A modern language, except in very rare cases, is not recommended, if a *testamur* be the end of the Passman's studies. It is a tempting subject to those who have resided or travelled abroad. But to such persons it is often especially fatal, because the probability is that their education has been intermittent, and that their grammatical knowledge is of the scantiest, no matter how fluent their

conversational powers may be. To Army Candidates or Indian Civilians, content with a pass degree, these remarks will, of course, not apply. And with the latter the Sanskrit and Persian will no doubt be popular.

There remains, therefore, for the majority of Passmen A (1). For this examination, one of the two authors must be a historian, one a philosopher. For the historian, it may be safely said that Livy is easier than Tacitus, and Herodotus than either, except for those who from unaccountable reasons find Greek harder than Latin. Whether the philosopher should be Plato or Aristotle, and if Aristotle—which book—Ethics or Politics, is a more difficult matter on which to advise. This much may be said, that it is useless to read the Politics with a Tutor, who is not a thorough student of Political Economy, as well as a good scholar. With such a teacher the Politics for Group A and Political Economy for a second subject would make a suitable and congenial combination. The objection to the Republic is that the subjects are so wide, open to so much discussion and difference of opinion, that a teacher is apt to get discursive, and a pupil argumentative, pugilistic, and impatient, with the usual result that the most important part—the text—is neglected.

On the whole the balance is in favour of the Ethics.

A (1) having been selected, the remaining subjects will be chosen, according to the Candidate's taste and intended career. If he meditates entering Holy Orders, he will be wise to offer Group D, for, by so doing, he will cover a great portion of his Bishop's Examination. If he purposes being articled to a Solicitor, he will choose Contracts; if for the Bar, either Contracts or Roman Law. The latter is recommended for two reasons. It is the proper subject with which to begin a liberal legal education; and the standard and style required for Oxford resemble the requirements of the Bar Examination in Roman Law.

so that both examinations can be passed simultaneously. "Contracts" is, of course, one of the subjects for the Bar Call, but the knowledge required for that examination is of a far more practical and professional nature than that of the Oxford Examinations, whether for Pass or Honours.

For the Candidate who is influenced by no professional considerations, Contracts and Political Economy, even though studied within the narrow limits of a Pass School, will undoubtedly be the most valuable subjects for selection.

Ancient History will only be chosen if in the Candidate's school training such matters have not been neglected. If neglected, this subject had better be shunned. It cannot easily be "picked up." The same remark applies to Modern History and Literature; while it is believed that if men have any taste for Mathematics or Physics, they will be reading for Honours in one of those subjects.

Before passing to a few suggestions on the methods of study, it may be well to advise the Passman who has chosen A (1) to offer that subject as soon after Moderations as possible. He will find that Aristotle and Plato come far more easily to him when fresh from having read Plato or Xenophon for the former examination, than if he has spent a year in passing—say, Law and Political Economy. The Summer Term is the better time for A (1), because two terms, with only the Easter Vacation, immediately precede.

Methods of Study.

Grammar. Assuming a fair knowledge of grammar, the best way of testing it is by papers, set at first in progressive form, afterwards mixed. Two, at least, out of three should be done with the help of books, more knowledge being gained by the labour of turning over the leaves of Dictionaries and Lexicons, than by learning pages of grammar books by rote. During correction, which will, of course, be written, searching *vis à voce* questions will be put

to the pupil, for it occasionally happens that the lips are unable to reproduce what the pen has so smoothly written down. Answers to questions of all sorts should be written in note-books, and on one side of the page only. The tutor will then have ample space for correcting and writing answers omitted by the pupil, and the pupil will feel he has some tangible benefit to take away with him from lecture. A constant reference to old papers, their mistakes and corrections, is of the utmost value.

Prose. As a rule, the pieces given in the published selections are too difficult. And it is submitted that more can be learnt from doing easy pieces well, from polishing and improving what is within the pupil's power, than from attempting pieces beyond him, and above the requisite standard. The safest selection to work from is that of the pieces which have been actually set in examination. But a pains-taking tutor will himself write pieces of English for his pupils, framed in such a way as to test the particular mistakes to which they are liable. Above all, pieces should be done by the pupil with his tutor. Such a system inspires the necessary mutual confidence. A pupil requires more than the mere scoring of his mistakes.

Texts. Here, more than in any other part of his work, the Candidate is dependent on himself. All the tutors in the world cannot get up his texts for him. Then there is the momentous question—Dictionaries and Lexicons or Crib? The only answer is that, provided the former are honestly used, there is not much harm in the latter. But if the Passman wants to know what he so often piteously asks, "How he is to fit himself for doing unseens?" the answer must unhesitatingly be given, "By preparing your set books with your Dictionary and Lexicon." How can a man, who merely crams a set book with a crib, expect to translate an unseen piece at sight? Those who have prepared their set books most honestly will, as a rule,

do best in unseen work. But it is not enough merely to prepare his work. The Candidate must also go through the mill of saying it; and let him not be beguiled by the pleasant tutor who translates to him. Such a method is easiest and pleasantest for the tutor, for it involves no trial of patience. It is the most seductive way for the pupil, for it involves no labour. But it is a fatal way with a view to success. It is the pupil's business to translate, the tutor's to correct and improve. And even if, as may happen, the pupil has so serious an impediment in his speech as to render *virâ voce* almost impossible, still the tutor must resist the temptation. There is nothing to be done but the stupendous work of making the pupil write out, under his tutor's eye, all the difficult passages, the tutor translating to him all the easier ones.

For the taking of notes, interleaved texts save time, but a clean text should always be used for the final revise. What notes should be taken is a difficult point to settle. A good, though rough, rule is, never to take down what your tutor's correction has merely helped you to remember. If, in translating, you forget a word, and a correction brings back to you what you once knew, do not make a note of that, or you will never improve your memory. But where, in preparing, you failed to understand a construction, take down from your tutor first a literal translation, and then an improved version. Be content with nothing short of that. The man who cannot give you a literal translation is either lazy or ignorant.

When the "subject matter," as well as the text has to be known, it cannot be too strongly urged that it is from the text alone, that the subject matter can properly be learnt. The popular notion appears to be to get up the text without any regard for its meaning, and then cram the subject matter from Mr. So-and-So's notes. Nothing can be more absurd and unsatisfactory. The pupil

is not taught, but only crammed ; and further, in books like Plato and Aristotle will usually fail. Papers first progressive, and afterwards general, should be set, and answered direct from the text. If the pupil thinks an analysis will help him, he should make it himself. When made, he may throw it in the fire. The labour of making, and the effort of condensation will have taught him most of what he wanted to know.

Mathematics. For Euclid, *vivâ voce* instruction, varied from time to time by papers done without books, is the most effectual method of preparation. For Algebra and Arithmetic work under the personal supervision of the tutor is the only satisfactory way to clear up difficulties.

Logic, Law, and Political Economy. Here again the dictation of analyses by tutors is deprecated. When the pupil has read his books through once, he is fit to begin a series of easy progressive questions, writing his answers with the full assistance of the books. Then if he is questioned on what he has written, it will soon be discovered what he understands. In Logic and Law, problems may be set by the tutor to be answered by each pupil in the Lecture hour. The reading out of the answers will induce a wholesome spirit of rivalry. Progressive questions finished, mixed papers should commence, the answers being written without direct consultation of the books.

History. The same remarks more or less apply to History, though cross-questioning and "badgering" are not so needful. More attention will have to be paid to style.

As to paper work generally, the tutor's difficulty will be to steer between giving complete written answers to questions without talking them out, and merely talking over the questions without giving written answers. Both plans are necessary. The pupil will no doubt prefer written correc-

tions and no badgering. But if he desires to be thoroughly taught, and to be able to stand the trial of *vivâ voce* examination, he will submit to be badgered, remembering that badgering gives no pleasure to the tutor, but is merely a proof that he is conscientious.

It is hoped that the foregoing remarks will be accepted in the spirit in which they are made. They are not meant to teach tutors their duty, but merely to indicate to the Passman what he should look for in his teacher, and how he can most effectively profit by his teaching. Still less is there any intention to draw invidious distinctions between College and private tutors. Both have their province. For the majority of Passmen, College tuition ought to be sufficient, provided subjects are duly completed in lecture, and papers properly looked over. But for those whose education has been neglected, or who feel themselves unable to grasp a subject thoroughly in the publicity of the class-room, the individual attention of private tuition is imperative; always, however, to supplement and not take the place of College work.

F. E. W.

CHAPTER X.

CLASSICAL HONOUR MODERATIONS.

THE subject of the present chapter is the principal Oxford examination in pure Classics. Every undergraduate who has already passed Responsions, or some equivalent examination, is eligible as a Candidate for it, provided only that he has entered on his fourth and not exceeded his eighth term of residence. Since the examination is now held once a year only, in Hilary Term, it follows that the vast majority of undergraduates who matriculate in Michaelmas Term have only one opportunity of entering for it, *i.e.*, in their seventh term of residence.

The sweeping change lately effected, which has so completely altered the character of this examination, has been already referred to. To fully exhibit its scope and importance, we will first transcribe the new regulations from the examination statutes, then point out in what respects they differ from the old, and finally state what causes led to the change, and what results its promoters wished to secure.

The following is a complete copy of the new regulations under which a part of the candidates were examined last year (1886), but which come into force this year for all Candidates alike.

I. All Candidates for Honours will be examined in the following subjects:—

1. Translation of passages taken from Homer, Virgil, Demosthenes, and Cicero's Orations.
 2. Translation of passages taken from Greek and Latin authors other than the four above named.
 3. Portions of authors specially offered. Candidates are required to offer three books from the following list. Not more than one book may be taken from any one group.
- A (1). *Æschylus*, the *Trilogy*, or any four plays including the *Agamemnon*.
- (2) *Sophocles*, any three plays; or, any two plays with the *Agamemnon* of *Æschylus*.
- (3) *Euripides*, any four of the following plays:—*Bacchæ*, *Hippolytus*, *Ion*, *Iphigenia in Tauris*, *Medea*, *Phœnissæ*, *Hecuba*, *Alcestis*.
- B (1). *Aristophanes*, any three of the following plays: *Acharnenses*, *Aves*, *Equites*, *Nubes*, *Ranæ*, *Vespæ*.
- (2) *Thucydides*, any three consecutive books.
- (3) *Pindar*, *Olympian* and *Pythian Odes*.
- (4) *Theocritus*.
- (5) *Plato*, *Republic*, Books I.—IV.; or, the *Gorgias* and *Protagoras*.
- C (1). *Horace*, *Odes*, *Epodes*, *Carmen Seculare*, and *Ars Poetica*, with either the *Satires* or the *Epistles*.
- (2) *Juvenal* (omitting *Satires* II., VI., IX.), with either *Persius*, or one book of the *Satires* of *Horace*.
- (3) *Catullus* (selections published by the *Clarendon Press*), with *Propertius*, Books I.—III., or IV., V.
- D (1). *Tacitus*, *Annals* I.—IV., or the *Histories*.
- (2) *Livy*, Books II.—V.
- (3) *Plautus*, any four of the following plays:—*Amphitruo*, *Aulularia*, *Captivi*, *Menæchmi*, *Miles Gloriosus*, *Mostellaria*, *Rudens*, *Trinummus*.
- (4) *Terence*.
- (5) *Lucretius*, Books I., II., III., IV., V.

- (6) Cicero, Letters, Parts I. and II. of Watson's Selection, or De Oratore, Books I., II.

Candidates are recommended not to offer more than three books, unless they do so under the regulations of Sect. III.

The examination in these books will include questions bearing upon their contents, style, and literary history. Questions will also be set in Greek and Latin Grammar, literary criticism, and antiquities.

The following arrangement of papers is contemplated in these regulations :—

Authors named in class I.—six hours.

Other authors not offered—three hours.

Books offered—three hours for each book.

General paper, grammar, etc.—three hours.

II. Candidates must also offer one of the following subjects :—

- (1) The history of the Greek Drama, with Aristotle's Poetics (omitting chapters xx. and xxv.).
- (2) The history of Attic Oratory, with Jebb's Selections.
- (3) The history of Roman Poetry to the end of the Augustan age, with Quintilian De Instit. Orat., Book X.
- (4) The elements of Deductive Logic with *either* Magrath's Selections from the Organon, §§ 3—6, 22—33, 36—47, 50—53, 61—66, 68 and first paragraph of 69, 105—112, 118—127 (all inclusive); *or*, such portions of Inductive Logic as are contained in Mill's Logic, Book III., chapters i.—iv., vi.—viii., x.—xii., and xx.
- (5) The elements of Comparative Philology (including Syntax) as applied to the illustration of the Greek and Latin languages.

Candidates are recommended not to offer more than two of these subjects unless they do so under the regulations of Sect. III.

III. All candidates will be examined in Latin Prose Composition.

Papers will also be set in Greek Prose Composition, and in Greek and Latin Verse Composition, but—

(1) The omission of either or both of the Verse Composition papers may be compensated for by a fourth book from the list in Sect. I., clause 3, or an additional subject taken from the list in Sect. II. When a candidate under this regulation offers four books he will be required to select one book from each of the four groups, A, B, C, D.

(2) The omission of Greek Prose Composition may be compensated for by an additional subject taken from the list in Sect. II.

It should be understood that failure in or the omission of any one paper will not necessarily prevent a candidate from obtaining the highest honours.

The changes which these new regulations have introduced are fully described under the following headings:—

(1) By far the most striking and important innovation is that contained in Section I., clause 1. Under the old regulations the four authors, Homer, Virgil, Demosthenes, and Cicero, were compulsory, but otherwise were treated exactly like the rest. Candidates had to choose one of the alternative portions offered in the case of each author, on which papers were set exactly similar to those on the other books. But now these four authors¹ are separated from the rest in two important respects. They are to be read as *wholes*, not as parts, and *translation* passages only are set on them.

(2) The number of specially offered authors has been fixed at three. Formerly it was possible to offer one as a minimum (besides the four compulsory books), but the usual number offered was four. Thus, while the minimum

¹ It will be noticed that in Cicero only the speeches are so treated.

number of books used to be five, and the practical maximum eight, the number is now definitely fixed at seven, except for those who take up an extra book to compensate for the omission of the verse paper.

(3) The papers set on the special books now include questions bearing on their contents, style, and literary history. Such questions were, indeed, under the old statutes "considered an integral portion of the examination." But they were only set in the general critical papers; while now every paper on a special book contains two or three general questions. Thus these questions now occupy a far more important place in the examination.

(4) The number of hours allotted to the books in the old examination was twelve, six hours for the four compulsory, and six for the special books, however many in number (a regulation which practically limited their number to four). Now four hours are allotted for the translations in the compulsory books, and three hours each for the papers on the special books; thus making a total of thirteen hours. The effect of this alteration is greatly to increase the relative value of the three special books.

(5) The special books have been divided into four groups, and only one book may be selected from each. This limitation of the freedom of choice renders the selection more representative than before. The only restrictions on the freedom of choice used to be that the Greek and Latin books should be, if possible, equal in number, and that a Greek dramatist had to be offered by all who took up more than five books in all.

(6) An extra subject has been added, "The history of Attic Oratory," while the two special subjects, "The history of the Greek Drama," and "The general history of Roman Poetry," which were formerly alternatives, may now be both taken up at the same time, if desired.

(7) The omission of Verse and Greek Prose Composition may be now more fully compensated for than under the old regulations.

The most important among these changes are those specified under the heads (1), (3), and (4). It may be also noticed that the combined effect of (3) and (6) is to greatly increase the value of the study of Greek and Latin literature.

It is worth while to add, that, though the character of the examination has been so thoroughly revolutionized, none of the authors included in the list of books have been changed, and very few alterations made in the selected portions to be offered. The principle underlying the list is that poets and orators should be read for Moderations, while historians and philosophers are reserved for the Final Schools. Exceptions to this rule are made in the case of Thucydides, Plato, Tacitus, and Livy, for reasons which the classical scholar will easily divine.

We have now to consider the causes of this important change. Historically, it may be connected with a series of similar changes which have been made of late years in most public examinations in England. Each of these may be roughly described as a change from prepared to unprepared books, from seen to unseen translation. All competition examinations which included Classics among their subjects began by prescribing certain authors or portions of authors, on which Candidates would be specially examined. But it was quickly found that many, who came up perfectly able to fulfil the examination requirements in the authors set, had no real knowledge of the Latin or Greek language apart from them, and were sometimes even ludicrously deficient in elementary knowledge. Accordingly a change has been made in many important examinations, especially in those for the Army, so that passages for translation are now set, not from stated books, but from

the whole field of the Classics, the standard, of course, not being made too severe. Success in translating these passages will evidently depend, partly on the extent of the candidate's reading, partly on his knowledge of the language. There can be no question but that these changes have considerably improved the Army and other examinations.

Oxford has sought a similar remedy for an evil of a kindred nature, with this difference, that she has not had the task of improving an examination that worked badly, but rather of rendering still more efficient one that has already produced excellent results. The principal part in Honour Moderations, as formerly constituted, was the minute learning of fixed portions of eight classical authors. Now capital editions of these authors, with ample notes, have lately poured from the press with such rapidity, that the task of getting them up has been considerably simplified, and can no longer be considered a test of classical knowledge, but merely of application and conscientious study of notes. The labour had been so facilitated, that success no longer marked out the true scholar, for whom alone it was felt that first-class honours should be reserved. It was all very well to have such weapons of precision, but what if they abolished the distinction between the average and the first-rate marksman? Besides, it was felt that the Classics were being studied more as a series of problems in grammar, than as authors, who had a meaning and a literary worth. "I am very glad," a member of Congregation ironically observed lately, "to hear Thucydides described as a historian; since I have been lecturing on him for ten years as an imperfect grammarian." Meanwhile the classical tutors were in a somewhat unpleasant position. They could not but recognize that their lectures were considered quite needless by the men who had read the commentaries, and that the only opportunity they had

of bringing their knowledge and teaching power to bear on the best men was in the special subjects, such as Logic and Philology.

The remedy which the framers of the new regulations have devised for these evils is to encourage men to read larger quantities of classical authors, and to read them rather for the language and the thoughts, than for the grammatical form with which they are clothed. To illustrate the kind of scholarship they wish to encourage, they refer to Macaulay's definition of a scholar, as "a man who can read Greek and Latin with his feet on the hob." Hence the regulation that the poems of Homer and Virgil, and the speeches of Demosthenes and Cicero are to be offered as wholes. It is neither stated nor expected that the whole of these authors should necessarily be read. It is noticeable that the words of the statute state that candidates will be examined (not in these authors, but) *in the translation of passages from them*. Correct translation, therefore, however acquired, is deemed worthy of the highest honours, for it may be said of examination, as it has been said of Logic, that it "is concerned rather with the results than the processes by which they are arrived at." But it is clear that the result in this case will be due either to wide reading, or to knowledge of Latin and Greek. The extreme cases are those of the man who has read the whole, or nearly the whole of the authors set, and of the man who has just read enough of them to become imbued with their spirit and style. But the promoters of the scheme would probably feel disappointed if they found either of these methods pursued. They really intend some *via media*, which will combine the excellences of both, though the proportion in which the ingredients should be mixed is left wholly indefinite, to be determined by the individual student and tutor. Accordingly classical tutors have now recovered a worthy sphere of exertion, both in advising

their pupils how much to read, and helping them to supplement their reading by a thorough knowledge of the style and contents of these four authors.

Nor is this all. The benefits of an accurate study of definite portions of authors are recognized just as much as ever. It is true that the number of authors so read is in some cases slightly diminished, but far more weight is attached to them than before. On each is set a searching three-hours' paper, designed to bring out an accurate knowledge, not only of the text, but of their "contents, style, and literary history." Thus the field of patient labour is, on the whole, rather enlarged than narrowed.

To sum up, we may say the new regulations aim at combining the advantages of wide reading, with those of a thorough knowledge of Latin and Greek, while leaving room as well for accurate attention to detail. The attempt to secure all these features at once in an examination is one well worthy of all success. The authors of a scheme from which such great results are expected are naturally very proud of it, and believe that they have at last secured a really excellent classical examination, in which wide reading, scholarship, and minute industry, will all have their due weight. Accordingly, it is natural they should look with disfavour on any change tending to interfere with it. To this feeling mainly was due the final rejection last year of the scheme for an Honour School of Historical Moderations, which was compared at the time to an attempt to plant two young trees on a plot of ground large enough for only one. It is felt that this examination must be left unimpeded for some time to see how it will actually work. For after all, it is confessed that it is an experiment, and may disappoint the high hopes formed concerning it. Prophets of evil are already not wanting. It has been stated that one result will be to drive into the Pass Schools crowds of men who would formerly have read for Honours,

but whose scholarship is not equal to the strain now put upon it. It has also been asserted that the selection of passages from the four authors will infallibly, after a time, fall into a groove, and that those tutors who are most skilful at discerning where the line of the groove runs, will be able to advise their pupils what passages to read. In confirmation of this prediction, a story is told that a tutor was heard, after last year's examination, to regret that he had not advised his pupils what portions of the authors to read, as in that case they would have read the passages actually set. Certainly this story, if true, indicates a preternatural acuteness, for there is at present much vagueness about many of the leading features of the examination. "They are going to try experiments on us," a candidate for the school this year remarked lately, a remark well indicating the general impression which is in the air. Whether this indefiniteness can be maintained or no, is perhaps the important question; for if it disappears, will it not mean that the examination is falling into a groove? Another serious consideration is, whether the necessity of reading large quantities of the Classics may not lead to a too free use of translations.

Such are some of the difficulties which beset this young plant. Experience has to show whether they will choke it and impede its growth, or whether it will spring up, as all who wish well to the future of Classics in Oxford must hope, to be a worthy realization of the noble idea of those who planted it.

We have described the late changes at length, because of their great intrinsic interest. We now proceed to offer some hints on the details of the examination. First, some advice must be given on the difficult, yet at the same time interesting and novel problem, how to read the four books so often mentioned, so as to be ready to translate passages from them.

From the previous remarks, it will be gathered that success in this may be considered due to the concurrence of two causes, wide reading, and accurate knowledge of the style and contents of the authors. These two elements are reflected in the character of the lectures at present delivered on these books. Some lecturers translate large quantities to their pupils; others explain the history and matter of each poem or speech; give hints on the style, and the peculiar difficulties to be found in it. Now of these two elements of success, undoubtedly the first is the more important. As, however, it is a comparatively simple matter, and needs little advice, our remarks will rather bear on the point how the second element may be made to help the first. To those, therefore, who find themselves able to read through the whole of these books, there is little to be said. Many men will doubtless find themselves able to read the whole of Virgil, and a respectable contingent may manage to get through the whole of Homer, especially since one probable effect of the new statutes will be to make larger quantities of these authors read at schools. But few, we think, will manage to wade through the whole of the speeches of Demosthenes and Cicero. The hints which follow are, therefore, for those who either have not the power or the time to read through the whole of these authors, and for whom the problem to be solved is by pursuing what methods they may be able to translate a passage from one of them, not previously read, better than if it were a genuinely unseen passage.

It is not possible to lay down that this or that passage of an author should be read, as being more likely to be set than another. In fact, if it ever should be possible to do so, the examination would have lost half its value. If then we recommend that some portions should be read in preference to others, it must be understood that it is because some parts are more highly characteristic of their author, and

throw light on the whole work. For what is mainly wanted is a general and comprehensive view of the whole. It follows from this that individual passages should not be studied too minutely. The scholar who is reading "with his feet on the hob," obviously cannot employ bulky commentaries; those which have the fewest and shortest notes will be best fitted for him. Perhaps the ideal would be to read a text without any notes, never stopping to consider difficulties at the time, but only marking with a pencil unknown words and difficult sentences for subsequent elucidation. We will now consider the four books in detail.

Homer. Those who have not the time to read the whole Iliad should, at any rate, read the books which form the Achilleis, *i.e.*, I., IX., XI. and XVI.—XXIV. To these Books III. and VI. should, if possible, be added, because of their great interest and beauty. Again, in the Odyssey, no one should omit the story of Odysseus in Books IX.—XII., in fact, Books V.—XII., containing the whole narrative of Odysseus' wanderings, ought to be read consecutively. So also should some of the later books, *e.g.*, Books XIX.—XXIII. These selections will be enough to give a representative view of the two poems, but we by no means intend to suggest that no more should be read. In reading, no edition with long notes ought to be used. Merry's edition of the Odyssey (Clarendon Press) seems exactly what is wanted. There is nothing equally good on the Iliad. "Pratt and Leaf's Story of Achilles" may be used, though the notes include much that might have been with advantage left for the Lexicon to supply. Paley's small edition of Iliad, I.—XII. may also be recommended.

On the more important and difficult question, how those who only read a part of both poems should prepare for translating passages on the remainder, we venture to offer the five following suggestions:—

- (1) The story of both Iliad and Odyssey should be care-

fully got up. "Church's Stories from Homer" puts most of it in a narrative form. But perhaps the best way would be to read rapidly a verse-translation, such as Pope's *Iliad*, or Lord Derby's, which is more literal. The object is of course to be able to recognize the context of passages. The best clue for this is proper names, therefore the parts taken in the story by the principal characters should be observed.

(2) The Homeric grammar should be thoroughly mastered, by no means a hard task. The sixteen pages in Merry's *Odyssey*, I.—XII., will probably be found sufficient.

(3) The Homeric vocabulary will probably prove the chief difficulty. The best way to overcome it is to use "Crusius' Homeric Lexicon." To secure every word in Homer, by working this Lexicon entirely through, would be by no means a superhuman task, if only attempted *after* several books had first been read.

(4) A capital subject to work at would be Homeric Antiquities, *i.e.*, to carefully learn, *with the Greek words*, the principal details of everyday life in Homer, *e.g.*, the facts connected with things such as ship, door, bed, chair, chariot, armour, sacrifice, etc., etc. The *locus classicus*¹ on each should be sought for and carefully observed. The supreme importance of this will be obvious to all who remember that the Homeric narrative is not hard, when once the peculiarities of grammar and vocabulary have been surmounted. Accordingly, the passages in which technical details occur are the principal ones likely to cause difficulty.

(5) A like plan might be adopted with regard to Similes, which are often passages of more than usual difficulty. When they occur in the verse-translation, it may be as well to turn to the original Greek.

Demosthenes. A greater change has been produced by

¹ *E.g.*, "Ship," cf. *Od.* V. 234—261. "Armour," *Il.* XVIII. 478—482, 609—613. "Door," *Od.* XXI. 42—50.

the new regulations in the reading of Demosthenes, than in the case of any other author. From a very easy he has suddenly shot up into a most difficult book. Formerly the "De Coronâ" was read in Holmes' edition, and nothing more was required. The change from the "De Coronâ" to the whole of Demosthenes' speeches is indeed enormous. A lecture on this book is more certain to be wanted than on any other. It is very difficult to give any advice here on the selection of speeches to be read. None of the groups of political speeches should be omitted, but enough of them read to gain a clear picture of the whole public life of Demosthenes, from the speeches "De Symmoriis" and "Pro Megalopolitanis," delivered before Philip had become a visible danger to Athens, to the final Apologia for his life, in the Crown oration. The last-named speech, the masterpiece of its author, should certainly be read, whether passages are likely to be set on it or not. Besides these, all should read *at least* the 1st and 3rd Philippics, and one, if not more, of the Olynthiacs (*e.g.* the third). All the Olynthiacs and Philippics are short, and their total amount just about equal in length to the "De Coronâ." The extreme length of the "De Falsa Legatione," on the other hand, will make many men hesitate before reading it. Of these speeches the Olynthiacs and Philippics make up one volume of the "Catena Classicorum," and the "De Falsa Legatione" another, of rather larger size, both edited by Heslop. As to the private orations, we will not attempt to give advice.

To read the whole of Demosthenes would be a Herculean task, but it is one which most men will find unnecessary. For in this point Demosthenes is very satisfactory, that he does not tease his translators with sentences which seem to defy ordinary grammar or language. In preparing for translating passages from him, the following points should be attended to :—

(1) An accurate chronological list of all the public speeches should be first drawn up, and then the history of the period should be read in detail, the occasion and importance of each speech being carefully marked. Grote's habit of quoting his authorities in footnotes renders his history most valuable for this sort of work, while his accounts of the speeches themselves will be found exceedingly useful.

(2) A full list of the private speeches should also be drawn up, with an account of the circumstances under which each was spoken, and an abstract of their contents.

(3) The principal difficulty in the vocabulary will probably be caused by the law terms. These should be separately studied, and a full list of them might advantageously be drawn up. An accurate knowledge of the proceedings in the Athenian law courts will form the key to unlock many a difficult passage.

It may be added that the knowledge to be gained by following these hints would almost certainly be of use also in the general paper.

Cicero's Orations. It may fairly be assumed that few will consider it worth while to read through the whole mass of speeches which Cicero delivered during a long political and forensic life. Most men will select a list of speeches to read, and be content to consider the rest unseen. Of course it is very necessary to take care that this list is a representative one, in which every speech illustrates some new field of Cicero's oratory, or some fresh epoch of his life. As a sample, the following list is tolerably representative: (1) *Pro Sexto Roscio.* (2) *One of the Verrine orations.* (3) *Pro Lege Maniliâ.* (4) *Pro Cluentio.* (5) *One of the Catiline orations.* (6) *Pro Mursena.* (7) *Pro Sestio or Pro Plancio.* (8) *Pro Milone.* (9) *Second Philippic.* It is true that such a list does not travel far from the beaten track, and many will doubtless prefer to read speeches of

less fame, in the hope that passages may be set from them. But we believe that it is best in the long run to read the better and more interesting speeches—at any rate, to let the bulk of speeches read be of this character.

The points to be attended to in preparing for the Cicero paper are almost identical with those whose study we recommended in the case of Demosthenes.

(1) As in the case of the Greek orator, a full chronological list of all the speeches should be drawn up, together with a statement of the occasions on which they were delivered, and a short account of the argument of each. Great help in doing this will be afforded by Forsyth's "Life of Cicero," or by the introductions to Watson's Selections from his Letters.

(2) The political speeches should be carefully distinguished from the private, and special notice should be taken of those which, though private in form, had really an important political bearing, *e.g.*, the speeches against Verres, or for Cluentius and Milo. For the political speeches, the history of the period should be to some extent learnt. For the private ones an abstract of the matter should be got up.

(8) The legal procedure and law terms, though not likely to give so much difficulty as in the case of Demosthenes, yet should be closely studied.

Virgil. At first sight it might appear as if less change had been made in this subject than in the three others. Under the old regulations it was necessary to take up two-thirds of Virgil. Now the whole has to be offered, but merely for translation. While therefore the new statutes may be considered to have largely increased the difficulties of Demosthenes, and in a less degree those of Homer and Cicero, Virgil has, if anything, been made rather easier. For now that no passages for comment are set as formerly, except a possible line or two in the general paper, it is not

so necessary to learn the subject carefully, so that the extra amount is quite compensated for by the increased rapidity of reading.

Thus, a change has indeed taken place, but not so much in the amount as in the method of reading. This is perhaps the one feature in the new examination that we cannot help in some measure regretting. An accurate study of Virgil, in Conington's edition, can no longer be considered a part of the Oxford classical curriculum. No longer has the student time to study those discursive notes, in which, after the construction of a line had been viewed from every possible standpoint, he was at last left to draw the conclusion for himself. Shorter and clearer notes, going straight to the point, are now required. The change in the prescribed text-book is significant of much. Formerly it was Conington; now Papillon reigns in his stead. The change may be salutary, but yet surely many Oxford men, past and present, will grieve if the pressure of examinations should lead to the elimination of their old friend John Conington.

We certainly think, for many reasons, that the whole of Virgil should be read, if possible. It is not very much in amount, if compared with the other books, while several passages would prove extremely difficult as unseen translation. For those, however, who find themselves unable to read the whole, the following hints may be useful:—

(1) As in Homer, the subject-matter of the book, *i.e.*, the stories of the Eclogues and the plot of the *Æneid*, should be carefully learnt. Verse translations here may be a great help. Two of these are by real poets, Dryden and Morris. Dryden will be found heavy and not always accurate; also his metre, the rhyming decasyllable couplet, is not a well-chosen one. Morris has chosen a much better metre: his quaint archaism, however, seems rather more suitable to Homer than Virgil. But, at all events, a poet's

translation will be found more readable than that of a scholar who is no poet.

(2) A good plan in getting up the matter would be to collect all the important names and notice in what scenes they occur. The characters of the *Æneid* are so few, that this may be easily done.

(3) The matter of the *Georgics* is specially difficult, and apt to elude the grasp. In fact, it is difficult to see how the *Georgics* can be made "safe," without a careful reading of the whole. Certainly, it would be a great mistake to read the *Æneid* only, neglecting the *Georgics*.

(4) Finally there are, as was hinted above, many passages in Virgil, which cannot be safely left unread. Perhaps it would then be as well to get a list of these difficulties (from Conington's indices or elsewhere), and work steadily through the whole of them. Such a plan is certainly not recommended in the case of the other three authors, but, in the case of Virgil, it might be an additional safeguard to a hardworking man. To a man who had not already worked well at his Virgil, and read the greater part of it, such a plan would probably be of little use.

We now pass on to the consideration of the books specially offered. These were, it will be remembered, three, or in some cases four in number, of which not more than one may be selected from each of the four groups into which the books are divided. On each book is set a three hours' paper, consisting of, first, two or three general questions on the style and matter of the author; secondly, longer passages for translation; and, thirdly, short passages to translate and comment on. The latter feature, *i.e.*, the short passages, is no novelty, though they have been rather discontinued of late years. The real innovation lies in the general questions, which include matter often not to be got from the introduction to an author. Accordingly Oxford tutors have now an opportunity of

supplying in their lectures valuable matter, both critical and literary, which, so long as the examination was confined to the text, they apparently had lost. However, it is by no means impossible that the editions of authors with notes may, by enlarging their introductions and adding appendices on various points, once more render the lectures superfluous.

It is hardly possible to give much advice as to the choice of special books, or the method of reading them, since so much depends on the individual bent, and on previous reading at school. Nor is it necessary to make many remarks about the text-books to be employed, since this is a matter of common knowledge. As a rule a particular text-book has only been mentioned, where it is acknowledged to be *the* text-book par excellence. Accordingly the remarks which follow on the various groups are designedly cut as short as possible. Advice on the general questions would be valuable, but the subject is as yet too indefinite and tentative to be treated of at length.

Group A. This group is composed of the Greek tragedians, Æschylus, Sophocles, and Euripides. Besides the alternatives of choosing one of the three, there is a fourth likely to be tempting to many, of choosing the Agamemnon, together with two plays of Sophocles. The Agamemnon, however, is of such extreme difficulty that no one should take it up unless he is fully aware of the magnitude of the task. Of the numerous editions of the Agamemnon we should be inclined to prefer Sidgwick's, though it is short and mainly intended for schools. Three plays of Sophocles are the alternative chosen by most men. Certainly the commentators on Sophocles are better than those on Euripides. Among the former Jebb's *Ajax* and *Electra* still stand unrivalled.

In reading a Greek play, textual criticism should be attended to, and the various readings noticed. A useful

plan is to collate two different texts, *e.g.*, Campbell's and Dindorf's.

Of course the information given in the introduction to most editions is likely to be useful for the general questions. Thus we may refer to the introductions to Drake's edition of the *Eumenides*, Paley's editions of both *Æschylus* and *Euripides*, the special introductions to the plays in Campbell's *Sophocles*, as well as those in the separate plays edited by Campbell and Abbott, and also Mahaffy's "*Social Life in Greece*," chapters vi. and vii., especially the latter.

Group B. Here the authors are *Aristophanes*, *Thucydides*, *Pindar*, *Theocritus*, and *Plato*. *Pindar* and *Theocritus* may be regarded as rather out-of-the-way books which are seldom taken up—the former very seldom. There is this great advantage in taking up either *Thucydides* (any three books) or *Plato* (*Rep.* I.—IV.), that both these authors are required again for Finals. Unless therefore the student has a special taste for *Aristophanes*, he will do well to take up one of them. *Thucydides* is the best, since he is the harder author, for he must be read for Finals in any case.

In reading *Thucydides* it is best to employ an interleaved edition, to extract the cream of the numerous commentators who cannot be wholly neglected. The general questions here are mainly historical, so that it will be necessary to study the matter carefully with the aid of *Grote* (another future labour anticipated). The questions on the *Republic* of *Plato* will probably stick pretty closely to the matter. Social life in Athens as illustrated by comedy, and the historical value of *Aristophanes*' statements are likely to be the principal points on which the general questions in *Aristophanes* will turn. Mahaffy's "*Social Life*" will again be useful (ch. viii.). In estimating the historical importance of a statement, it is best to refer to some large history such as *Grote*, where the matter will be well threshed out.

The commentator in his note is often tempted to exaggerate the importance of his author.¹

Group C. This group includes most of the Latin poets, *i.e.*, Horace, Juvenal with Persius, and Catullus with Propertius. Here it is difficult to offer any suggestions. Very many men will probably consider themselves most familiar with Horace. But Horace is so difficult and tricky an author that they are advised to be very careful in choosing him. Juvenal, who at first sight seems more difficult, is really easier, since his peculiarities when once learnt are retained in the memory more easily than those of Horace. In reading Juvenal the first edition of Mayor should be procured if possible. The subsequent editions (up to the fourth, which has just been published) are splendid storehouses of learning, but somewhat lengthy for the ordinary reader. Simcox's Juvenal, though a capital little book, is not enough by itself. Catullus will be found easier than Horace, and quite as interesting.

The chronology of Horace's writings seems a general question likely to recur. Wickham's Horace has a long excursus on it. In reading the lyric poets the metres should be observed, in the Satirists, the pictures they severally draw of life and society at Rome.

Group D. This consists of a miscellaneous list of other Latin authors, including selections from Tacitus, Livy, Plantus, Terence, Lucretius and Cicero. The alternatives from Cicero, it may be observed are "Watson's Selected Letters," parts I. and II., and *De Oratore*, Books I. and II., one of which, if chosen, would be offered in addition to the speeches which all must take up. Two of the alternatives in this group may be offered again for Finals, the Letters of Cicero just mentioned, and Tacitus (*Annals* I.—IV.).

¹ For an instance of this cf. Paley's note on *Acharnians*, 527, with Grote, v. 362 and note (twelve volume edition).

There are several strong reasons for choosing the Cicero. Not only will it be useful for Finals, but it will also fit in well with the speeches to be read in any case, while the introductions in Watson will be useful for both subjects. Those, however, who are afraid of being cloyed with Cicero—certainly no unreasonable fear—will prefer another alternative. Lucretius is a book which has the great recommendation that it is only necessary to read one commentary on it, Munro's edition and translation being all-sufficient. Livy (Books II.—V.) is a more interesting study now that the change in the statutes has introduced questions such as the authorities from which Livy drew, and the historical value of his statements. Plautus and Terence are to our mind so complicated by the teasingly minute character of the textual and metrical criticism, that we do not advise anybody to take them up, unless he has a taste for the style of criticism in which Wagner excels.

The foregoing remarks on the general questions set in each paper have been of necessity vague, since no one can forecast the direction the examination may take in the next few years. The two facts about them which seem fairly certain are that questions about the MSS. and the history of the text will be set pretty frequently, and that there will be a tendency to recur to questions on the literary characteristics and merits of the authors read. It follows that histories of Greek and Latin literature need frequent consulting.

It is unnecessary to dwell on the importance of translating on paper passages from the books read. Neither is it necessary to do more than glance at the consideration that the merit of a translation from the poets and orators of Greece and Rome will largely depend on the translator's degree of acquaintance with the poets and orators of his native land.

On the unseen translations and the composition papers we have nothing to add to the remarks in the chapter on

reading for Scholarships. Most men have only to keep up in these subjects a standard of excellence already attained.

The whole examination has now been touched on except the special subjects. These are five in number, of which three at the most can be taken, and only two, if none of the composition papers are omitted. Of these subjects three are on the history of Classical Literature, the remaining two being Logic and Philology. It is not a wise policy to omit both the Logic and the Philology, so as to include none but literary subjects.

The three literary subjects are the Greek Drama, Attic Orators, and Roman Poets. Each is to be read in connection with part of a classical author or authors, but no English authorities are named at the same time. Questions are set not only on the history, but on literary criticism as well. Those who take up the subject of Attic orators will have the advantage of a definite text-book, *i.e.*, Jebb's work on the subject, to which his selections (from Antiphon, Andocides, Lysias, Isocrates, and Isæus) form a companion volume. In the other two subjects the want of any recognized text-books will probably have to be supplied by a lecture. In studying the Greek Drama the want of an adequate history of Greek Literature will be much felt. Jebb's Primer is excellent so far as it goes, but of course it is quite elementary. Müller's "Greek Literature" is "trustworthy," but its length (3 vols.) and its general ponderous character will probably cause it to be used mainly as a book of reference. Donaldson's "Theatre of the Greeks" is perhaps the standard authority on the subject, and is certainly a work of tried merit. Pleasant criticisms on the Greek Dramatists will be found in Symond's "Greek Poets." For the history of Roman poetry to the end of the Augustan age there is an increasing body of commentaries. There is the choice between Cruttwell's and Simcox's "History of Latin Literature," either of which may

be supplemented by Sellar's works. Some of the articles in Professor Nettleship's "Essays in Latin Literature" may be read, *i.e.*, those on Catullus, Virgil, and Horace.¹

The remaining two subjects, Philology and Logic, are often worked up simply by attending a lecture and taking careful notes. The subject of Comparative Philology has been rather widened lately, its application to Syntax being included now as well as those to inflexions. Care should be taken not to rely exclusively on any one text-book, such as Papillon, Sayce, or Peile; but either of these, supplemented by a lecture, will be probably found sufficient. Though Greek and Latin are the two languages to be illustrated, it is well also to be ready with examples from other languages, especially from Sanskrit. The Sanskrit forms indeed are so important in the subject that they should certainly be learnt even by those who have no knowledge of that language outside them. The most ancient forms of Latin words, also, as revealed by inscriptions, deserve careful study.

We have kept Logic to the last, as the most important of the special subjects. "The Elements of Deductive Logic," so far as they are included in this examination, fall under two heads. First, there is the ordinary Formal Logic, consisting largely of the syllogistic work in its various branches. This is identical with the Logic of the Pass School, but nevertheless cannot be safely neglected by the Honour man, as several questions are always set on it. Secondly, there is the part in the main peculiar to the Honour School, *i.e.*, discussion of the various logical problems which afford room for difference of opinion. These

¹ It is an interesting and significant fact that almost every work on classical literature referred to above was peacefully reposing on the shelves of the Union Library one month before the examination this year (Feb. 1887)! Certainly the lecturers have it all their own way in the special subjects.

are the questions as to the Nature and Province of Logic, and the Logical Difficulties connected with the Term, the Proposition, and the Syllogism (such as the Import of Propositions, the group of difficulties which cluster round Definition and Classification, or the Functions and Value of the Syllogism). Into the deeper questions which lie at the root of Logic, such as the Origin of Knowledge, the Criterion of Truth, or the Nature of Judgment, we advise no one reading for Moderations to attempt to penetrate. In such matters the lecture is almost certain to be a safe guide.

We hope that those who require a text-book will be led by patriotism to read Fowler rather than Jevons. Most of Mill's Logic, Books I. and II., should also be read, certainly the following chapters: Book I., chapters 5, 6, 7, and Book II., chapter 3. Many men when commencing Logic, hear Mill's opinions so often mentioned only to be found fault with, that they conceive a low opinion of that philosopher, and think him not worth reading. But in judging so they commit a serious mistake. Mill's theory of Logic is certainly receiving severe treatment at present. But his opinions are so repeatedly made the groundwork of questions, that a knowledge of them is necessary, if only for the purpose of arriving, by criticism of them, at conclusions which may be judged more satisfactory. The notes to the appendix to Mansel's Aldrich are also useful.

In addition to the Deductive Logic, all must offer either part of Mill's Inductive Logic, or some selections from the Organon of Aristotle. A knowledge of both will be very useful in reading for Finals. On the whole we think that the Inductive Logic will connect itself best with the Deductive Part. The questions are usually set straight from the chapters of Mill to be read, and in this case at least little criticism is expected. The selections from Aris-

totle will hardly be mastered without the aid of a lecturer or tutor.

The foregoing pages will, we trust, give a fairly accurate picture of the present character and requirements of Classical Honour Moderations, which will probably undergo but slight alteration for a considerable number of years.

F. G. B.

CHAPTER XI.

THE HONOUR SCHOOL OF LITERÆ HUMANIORES.

THE School of Literæ Humaniores has always been the chief of the Oxford Honour Schools. For a classical man, a first-class in it is still the crowning distinction in his career, without which even the most brilliant series of scholarships and prizes is incomplete; and although the University has now, for many years, granted its honours in other than classical subjects, the fact remains that, by universal admission, the larger proportion of the ablest men every year seek their honours in the old school.

The present system of University Examinations begins with this century. In 1800 a statute was passed that, from the next year onwards, there should be a special examination in which honours should be awarded. There were to be two classes, the names in which should be arranged in order of merit; the only distinction between first class and second class was that there were never to be more than twelve names in the first. No separation was made between Classical and Mathematical candidates.

In the first five years only thirteen candidates were deemed worthy of honours, and the system was therefore altered; in future, the distinction between the first and second class was made a real one, and not merely dependent on the number of the candidates. The names in the classes were,

moreover, to be arranged alphabetically. Thus the characteristic mark of the Oxford Examination system, as opposed to that of Cambridge, was introduced. Oxford has never conferred on her students honours corresponding to those of the Senior Wrangler, or the Senior Classic. At this same time the Honour School of Mathematics was established alongside of that of Literæ Humaniores.

In 1809, the second class was divided into two by a line, the names above and below which, were arranged separately; thus a third class in honours was practically introduced, although the name "second" continued to be applied to the whole till 1825. In 1830 a fourth honour class was added.

The title of this examination—in *Literis Humanioribus*—accurately described its nature. A candidate was examined in the form, as well as in the substance, of Ancient Literature, or such portions of it as he chose to offer. Thus he was compelled at one and the same time to study accurately the language of his authors, and to digest and examine their matter: in fact, the examinations embraced both words and facts, and so furnished a double training. A candidate was allowed to offer as much Latin and Greek Literature as he pleased; but, as a rule, he limited himself to the works of sixteen authors. The *Ethics* of Aristotle was invariably taken up, and with it generally the *Rhetoric* and the *Politics*; besides these, a man usually offered *Herodotus*, *Thucydides*, the first decade of *Livy* and part of the *Annals* of *Tacitus*. Among poets and orators, there was more variety in the books chosen.

It was in this examination that Oxford first class-men won their reputation. It has been well described as a "weight-carrying test"; a man had need to be strong to offer himself for examination in sixteen authors at once; and the strain was still greater if, like the late Sir Robert Peel and Mr Gladstone, he tried for and obtained first class

Mathematical Honours, immediately before his Classical Examination, for a "double first" man at that time had to deal with both his subjects at once.

The whole system was revolutionized by the statutes which were accepted by Convocation in 1849 and 1850, and which came into operation in 1852 and 1853.

The changes were two-fold. First of all, side by side with the old Classical and Mathematical Final Schools, were set up two others in Natural Science, and in Law and Modern History. It was felt that the University must recognize the development of knowledge in the century, and no longer restrict her examinations to the old instruments of education, however excellent.

The second change was a concession to human weakness. Candidates for classical honours were required henceforth to divide their work into two parts; they were at the end of their first two years to be examined by Moderators in eight Greek and Latin writers, mainly poets and orators, paying, in their reading, especial attention to the grammar and language of their authors; the Final Examination was in the remaining work of the old school; the examinations in form and that in matter were thus practically divided.

Since 1853 hardly any alteration has taken place. The Republic of Plato has ousted the Rhetoric of Aristotle completely, and almost the Politics, and has established itself as an equal with the Ethics, which once reigned supreme in Oxford Moral Philosophy. In History also, soon after 1870, the earlier periods of Roman History were given up, and the portion studied was made continuous by including the last century of the Republic, which had before been omitted. With this change went the substitution of Watson's Selections from the Letters of Cicero for the first decade of Livy.

Such, in brief outline, is the history of the changes in the school. When first established in 1807, there were

only ten candidates for Classical Honours, but the number increased rapidly and reached what was long its highest point in 1833, when eighty-seven were classed at Easter and forty-eight at Michaelmas. After this there was a slight falling off, but the average was about one hundred each year (divided not unequally between Easter and Michaelmas), till the change of 1850. The numbers then fell off considerably, but soon rose again. After 1882 the examination hitherto held in the Michaelmas Term was abolished, as it was found so few availed themselves of it. In Trinity Term, 1885, there were 145 candidates, this being the highest number on record for one year.

Although, however, there has been no formal change of any importance since 1853, yet it would, I think, be generally acknowledged that, during the past ten years, the actual conduct of the examination has altered materially. Up to that time, the School of Literæ Humaniores had been, in spite of the presence of papers in History and Scholarship, pre-eminently philosophical; but the importance of the historical element has been gradually growing, until now it is quite possible for a man to obtain his first class for very good work in this department alone, provided his other work reaches a certain degree of merit. Side by side with this increase of the importance of the papers in History has been a still greater increase in the standard of the knowledge required: men of very ordinary ability now deal familiarly with facts and theories, to which the best men of ten years back were strangers. This development is partly due to the greater interest felt in the History work, and the tendency to specialization in all studies; but still more to the fact that the system of "combined lectures" enables a man to avail himself of the best teaching on every subject, as he is no longer confined to the tutors of his own College: hence he has opened to him whole branches of his subjects, which he

would never have had time to study for himself. Whether this development of second-hand knowledge is a good thing is disputed; that there is this increase is a fact. The days are gone by when a man could get his first class in Roman History by a few days' reading of Mommsen. Of course, this specialization on the part of candidates has at once caused, and been caused by, a similar change in the examiners; a man is now appointed for one or other side of the work, and depends upon his colleagues' views for half of the candidate's papers.

Turning to the actual preparation for the examination, it will be most convenient to consider the work that has to be done under the head of the several papers set. The programme of philosophical work, put out by the Board of Studies, certainly serves no practical purpose, if it serves any purpose at all. It seems as if its authors had attempted to set forth in detail the old programme of the examination, which was familiarly said to be *de omni scibili*.

One preliminary remark must be made as to the whole philosophical side of the work, *i.e.*, it does not matter what philosophical views a man adopts, so long as he understands them, and is consistent in them. It is often said that a candidate should alter his own views, if he has any, to suit those of his examiner. To attempt this is needless, and probably dangerous, for it is likely to lead to confusion. What every examiner objects to is, in the first place, inconsistency—that a man should answer one question from an idealist, and another from a materialist standpoint; and, in the second place, ignorance—such, for example, as was shown by a candidate in a recent examination, who described Utilitarianism in his papers as “subversive of all morality,” and showed in his *vivâ voce* that he had no conception what Utilitarianism meant. To give general suggestions as to reading for the papers in Philosophy is the harder,

because men approach this subject so differently. It is said that the first question a well-known Oxford tutor always puts to his pupils is, "Do you want really to learn any Philosophy, or do you want simply to know enough of it, not to spoil your class in History?" This saying, whether true or not, really brings out clearly the variety in men's work: if a man has no taste for the philosophical side of his reading, he had better trust himself for it entirely to his tutor, who will tell him what is absolutely necessary for him to know, and where to find it. Any attempt on the part of such a man to mark out his reading for himself, is certain to end in waste of time, and probably in disaster. In History this is much less the case: even if a man has no taste for this, there is a certain amount of ground to be covered, which he must cover for himself, without much outside help.

There is no doubt that it is the Logic paper for which men find preparation the hardest. In this come the questions not only in pure Logic, but also in Psychology and Metaphysics. The only book absolutely prescribed is part of the *Novum Organum* of Bacon; and it certainly is a great boon to the non-philosophical candidate that he can, without much difficulty, make sure of at least two questions in the paper, while his work is rendered the more easy to him by Bacon's epigrammatic denunciations of Plato and Aristotle. A lecture on the Bacon is hardly necessary, as Professor Fowler's edition of the *Novum Organum* supplies all the explanations needed. Others prefer the notes in Ellis and Spedding's edition.

The exact opposite of this is the case with the Aristotelian Logic: here a lecture is absolutely indispensable. And in spite of the thorny nature of the subject (I have never been fortunate enough to meet an undergraduate who had the least liking for it), its very difficulties are so tangible that they need close work to overcome them

rather than any turn for philosophical speculation. It is perhaps unfortunate, especially for the weaker men, that the selections from Trendelenburg, which were once prescribed as necessary by the Board of Studies, have now been removed from the list of books; the subject has lost part of its definiteness, and certainly the candidate has not gained by any lightening of the amount of his work.

If a man requires any further aid for his Aristotelian Logic, he will find it in Grote's Aristotle, or in special books, *e.g.* Poste's Posterior Analytics. The appendices to Mansel's Aldrich may also be found useful. One more remark only need be made on this subject, viz., that it is especially necessary to notice all those parts of Aristotle's Logic which illustrate and are illustrated by his Ethics.

To turn now to the more general parts of the paper, a candidate has, as a rule, in his Moderations reading become somewhat familiar with his subject. Most men read some of Mill for this examination; for their Final School Mill's Logic and his Examination of Sir W. Hamilton's Philosophy form the basis, whether accepted or rejected, of their work. Men besides generally read some of Hume's Essays, *e.g.*, those on Causation. The late Professor Green's preface to Hume is certainly to be avoided by all but the strongest men. The translation of Lotze, which has been recently published, is also read by a few. Mansel's Prolegomena Logica will be found very useful by those who can obtain it: it has been long out of print. But the two books first mentioned will be fully sufficient for an ordinary man, if he reads them in connection with some of the excellent courses of lectures on Modern Logic, to which he is sure to be sent.

The Moral Philosophy paper has changed somewhat in character during the last few years. Until the end of

1882 there had always been two papers, one of questions on the Republic and the Ethics, the other on general Moral and Political Philosophy: shortly before the examination of 1883 the examiners put out a notice that the former paper would be dropped, and that the questions on Plato and Aristotle would henceforth form part of the Moral Philosophy paper: the questions on Political Philosophy were transferred to the general Ancient History paper. The reason given for this change was the rather insufficient one, that it was impossible every year to produce new questions on the general Philosophy, apart from the Plato and Aristotle. The change is considered by some to have worked well; but it has certainly had undesirable results in some directions, *e.g.*, it has discouraged men from general reading in Moral Philosophy, especially of the works of the English philosophers; it has also discouraged the reading of Political Philosophy, for it is found that men as a rule prefer to attempt the History questions in the joint paper. I think it might be added that it has acted injuriously on the History also, by limiting the number of questions that can be set on the more general aspects of the subject.

However, the change has been made, and it does not seem likely to be reversed. Hence the advice to be given to a man beginning his Moral Philosophy reading, might almost be summed up in the single sentence: "Know your Republic and Ethics, and you are safe." And certainly this advice would only err by a slight exaggeration; whether for the purpose of gaining a high class, or whether as a foundation for a sound knowledge apart from the schools, a man cannot know his Republic and his Ethics too well. Men are still pointed out in Oxford who are said to have read their Ethics through carefully ten times and more while they were still undergraduates: and I suppose a man rarely

goes in for the School, without having read the book three or four times at least.

Lecturers on the Ethics may be divided into two classes—those whose aim is to make their pupils understand what Aristotle has said, and (which sounds easy, but really is all-important) able to construe his Greek : and those who attempt not only this, but also at the same time to illustrate Aristotle from modern philosophical ideas, and who accordingly introduce much general matter into their lectures. The latter class, of course, aim at far more ; but they too frequently, if it is allowed to say it, succeed only in generally confusing their hearers, and making them know nothing thoroughly. If a man understands the Ethics, he can proceed in his second year's reading to compare Aristotle's statements with those of modern philosophers ; if he attempts this at once, he in most cases fails to master either his Aristotle or anything else. An undergraduate's lectures are, of course, determined by his tutor but he may at least insist on being sent to some one whom he can understand.

Few things which a man can do for himself are more valuable than that he should make an abstract of his Ethics, book by book, as he reads. The result is probably worthless in itself : in fact, it is an old piece of Oxford advice—"First make an abstract of your Ethics, and then burn it : " but an abstract so made does a man far more good than copying another man's work, however excellent.

The only help apart from lectures, which a man gets for his Ethics, is from Grant's edition. (The last edition should always be got, as it is a great improvement on the two earlier ones.) Though this is always found fault with, it is always used. The text prescribed for the examination is Bekker's ; but this is rather antiquated, and men would probably find it easier to use Susseimihl's excellent edition, which is well printed and punctuated.

For the Plato, the preface to the Republic in Professor Jowett's translation must be read, and men generally use also Zeller's Socrates and the Socratic Schools, and Plato and the Early Academy. Of translations, Davies and Vaughan's of the Republic is excellent; of the Ethics there is no good one; Williams' is terribly diffuse, and Peters' is perhaps the best. When a man has thoroughly mastered the matter of his texts, he can then turn to more general matters, and is able to appreciate the difference between ancient and modern points of view, *e.g.*, on the sphere of the duties of the State, on the relation between Ethics and *Æsthetics*, and other such questions as are continually occurring in the papers set.

On general Moral Philosophy, men often read the late Professor Green's Prolegomena to Ethics, and Martineau's Types of Ethical Theory. Sidgwick's Methods of Ethics, and History of Ethics may also be recommended, and Bradley's Ethical Studies will be found very helpful.

It is said by some that Oxford philosophy does not extend its otherwise universal indulgence to the ideas of Mr. Herbert Spencer. I do not believe this, and a man may read the Data of Ethics with great advantage to his class. If a man wishes to have something besides his lectures on the History of Philosophy, Ritter and Preller will furnish him far more than he needs for the ancient philosophers; but it is worth a man's while to read some of this. Lewis's "History of Philosophy" has at all events the merit of being clear, and will help a weak man.

On the Political Philosophy, if that vague term may be used, a man must certainly read some of Sir H. Maine's Ancient Law, and his Early Institutions, especially of course the more general chapters. Thus he may omit, if he cares to do so, the chapters on Testamentary Succession in the former book. The controversy as to the origin of

society, between Sir H. Maine and the opposing school of Mr. McLennan is well summed up in an essay on the Primitive Family, at the end of A. Lang's *Custom and Myth*. (The whole book is worth looking through, even from a "schools'" point of view.) Apart from Mill's two little books on Representative Government and on Liberty, it is hard to recommend any definitely; but a man must acquaint himself with the history of the Social Contract theory, and with such subjects as Sovereignty, the functions of the State, punishment, etc. A good lecture on the Politics of Aristotle will be found most valuable, even if the text is not read.

A glance at the papers set in past years will show that to answer many of the questions a man needs rather general reading and an acquaintance with the politics of the day than any special study.

Political Economy also figures in the list of subjects for the school, and there are generally one or more questions set on it: these a man may safely neglect, if he has not time to study the subject. But certainly it is worth the while of all candidates to read the more general chapters in Mill, *e.g.*, that on Taxation. If a man has a real interest in Political Economy, he will not have much opportunity of showing it in the ordinary papers; he had better offer his reading as a special subject: but of this more will be said hereafter.

As to the philosophical side of the work generally, it may be said that a man will find it worth while to specialize on any branch of it that especially attracts him: it has only been attempted above to point out the ordinary sources with which all men must make themselves somewhat familiar.

Turning now to the History side of the work, there are here three papers to consider, those on Greek and on Roman History, and the general paper. In the last are included

(besides the political philosophy above spoken of), questions on those parts of the authors offered which lie outside their main subjects, *e.g.*, the Oriental History of Herodotus, and questions which involve a survey of Greek and Roman History together, their points of agreement and of contrast.

Two things cannot be too strongly insisted on to a man beginning his History reading.

(1) That it is comparatively useless to read his texts alone. They must be read in connection with some modern work on the subject, *e.g.*, after each portion of his Herodotus a man should always read the corresponding chapters of Grote.

(2) A man should always read with his atlas by him.

Men too often neglect the first point, read their text carefully, and then months after set to work to get up the English writers on the subject. The result is that they can translate their texts, and they know what Grote and others have said on the subjects; but they have missed the stimulus of seeing their classical authors examined by a modern historian, and have not learnt how the evidence of contemporaries should be dealt with, and so probably accept the statements of the modern writer, without attempting to see how far they correspond with the authority on which they profess to be based.

Neglect of the use of the atlas means that much of the history read remains entirely unreal: armies move and ships sail in space; but the student never brings home to himself that the events he reads about actually happened.

If a man will only read his books carefully in the way above suggested, he will find the work of "revising" them easy: the author, the modern writer, and the atlas combine to stamp the course of events on his memory.

In reading texts many incidental points have to be noticed, entirely apart from the main course of events. A

large part of our knowledge of Greek and Roman constitutional history, of the social life of those nations and of their religion has to be gathered from chance references, scattered up and down the pages of the historians; we have to infer from a mere phrase, what the author left undescribed as perfectly familiar to his own contemporaries. It is therefore necessary that a man should at once mark, wherever he comes across them, all references to such points as these. It is often said a commonplace book should be kept for each author, arranged under headings; but this involves far too much expenditure of time, and often the points noticed do not lend themselves readily to any cut and dried classification. I have always found it simpler to note down on the margin of the interleaved page (and all texts should be interleaved) the point to be noticed in the text; a glance down these notes afterwards brings at once to the mind the fact to be remembered.

To turn now to the special authors for Greek History. Herodotus probably presents the most difficulty to all men reading for "Greats"; not only is he full of such references as have been just described, but he tells his story with such involved simplicity that it is often hard to remember where he speaks of any given event. Some men may perhaps find even so poor an analysis as Wheeler's useful, and others assist their memories by tracing or inventing a "symmetry" in Herodotus' arrangement of events.

With regard to the early books of Herodotus, men are often in a difficulty how much they are to know. It may safely be said that, unless a man has a special care for the Oriental History, he may leave the whole subject matter of these books, only carefully marking the occasional references to Greek history and customs, and those (which are very important) to Herodotus himself and his travels. It is unfortunate that the only English edition with good notes—Rawlinson's—is largely made up of material which

is useless ; for useless it obviously is that a man who has no knowledge to begin with of the History of Egypt or of Assyria, should be suddenly asked to wade through a number of discussions as to minute points in those histories. I have known unwise but conscientious undergraduates who have spent weeks of useless labour on the early books of Herodotus. Should, however, a man wish to study these thoroughly, he cannot do better than begin by reading the later chapters at all events of the new edition of Maspero's *Histoire Ancienne de l'Orient*. This will furnish him a foundation for work which will repay his trouble.

On Thucydides less help is needed, apart from the difficulties of translation ; the narrative is straightforward enough. Arnold's edition is well worth using. But whatever else is done, Grote's history must be read with the Thucydides, for in his comments on the narrative of the Athenian historian, we have the English historian at his best. It may be added that few things are more necessary to note than the *omissions* of Thucydides. The two books of Xenophon's *Hellenica* which end the Greek authorities prescribed present no difficulty apart from their chronology. I have been told that only three questions can be set on them, an exaggeration which is not without some truth.

The period of Greek History offered, as distinguished from the original authorities, reaches from the earliest times to the end of the Peloponnesian war ; it is the first part of this which presents most difficulty. Here Grote is confessedly very weak, and Curtius is as untrustworthy as he is brilliant ; a good lecture on this early period is indispensable, as is also one on the Constitutional History of Sparta and Athens. On the latter subject the best book in English is still, I think, the old translation of Hermann's *Manual of Greek Antiquities*. Before leaving the Greek History it should be added that a man who hopes to do well in it must read some of Aristotle's *Politics*, e.g., Books II. and VIII. (new

order). More amusing, and almost as useful in a different way, are Plutarch's *Lives*, of which those of Solon, and of the Athenians of the fifth century should certainly be looked at. These are the more necessary, as Grote represents entirely what may be called the Thucydidean view of Greek History.

Turning to Roman History, very little need be said as to texts. Cook's edition of the *Catiline* of Sallust seems to me much the best there is of that book in English, and Tyrrell's edition of the *Letters* of Cicero is most useful so far as it has appeared : no other edition need specially be recommended.

Two general remarks must be made as to the Roman History. (1) So large a part of its interest is constitutional, that special stress must here be laid on the advice given above, to note the incidental mentions of the powers of magistrates and of senate or assemblies, which lie scattered up and down our authorities. These, of course, will be put together in lecture, but it is better for a man to observe them also for himself.

(2) Unless a special interest is felt in the various campaigns which fall within the period prescribed, they had better be left. Certainly not more than one question in a paper will ever be set on them, and to have a chance of answering this, a vast amount of uncongenial and therefore largely unprofitable work must be done. To many, however, they will be one of the most interesting and useful parts of their work.

To speak now of the special books ; the main interest presented by Plutarch's "*Lives of the Gracchi*" and the "*Jugurtha*" of Sallust is to try and discover the real events of the periods under the confused Greek ideas of the former, and the pictorial amplifications of the latter. With the *Catiline* the case is different : here Sallust is a contemporary authority, and in spite of himself is of first-rate

importance. Watson's selections from the Letters of Cicero is undoubtedly the hardest of the Latin books offered. To master its very miscellaneous contents is very difficult, but a good deal may be done by writing *précis* of the more important letters and series of letters, *e.g.*, those to and from Cælius, which are especially to be noticed. In reading the Letters of Cicero all allusions to his speeches should be marked most carefully: men too often treat the letters as if they were the only works of their author which had survived to us: this is fatal to a sound knowledge of history and dangerous to a high class. No book is more helpful in this part of the work than Boissier's delightful *Cicéron et ses Amis*.

One part of the period of Roman History has no authority prescribed to correspond to it—I mean, of course, the period from the death of Cicero to that of Augustus. To bridge this a man cannot do better than read the *Monumentum Ancyranum* (in Mommsen's edition); he must know something about this, and the more he knows the better.

Turning now to the general authorities in Roman History, it may safely be said, whatever else is read, Mommsen must be read too. Of course the faults of his history have been repeatedly pointed out; but it certainly has the merit of bringing home to the reader the facts he wishes to know, and of arranging these as parts of one whole, which is illustrated by ingenious application of those principles which are common to all history, ancient and modern alike. Perhaps I ought to add that Freeman's two essays (on Sulla and Mommsen's Rome, in his second volume) form a useful corrective to Mommsen.

Of other books Ihne's fourth volume is the best account in English of the constitutional position at Rome in the second century B.C. His narrative of the history from 146 to the death of Sulla, has the great merit of giving authorities,

but may often be best described as "perversely ingenious."

On the histories of the Empire, Durny has the advantage over Merivale of being shorter, brighter, and more modern: in spite of faulty parts, he seems to me the better of the two. But Mommsen's new volume is now in English, and therefore accessible; dealing as it does with the provinces, it gives what really is most important in the history of the Empire; though, of course, it touches on very many points which candidates do not require "in the Schools."

As to the general Ancient History paper, nothing need be added to that which has been already said. The preparation for this is simply the intelligent study of the special works on Greek and Roman History, which have been already mentioned.

I have now tried to speak of the more obvious sources in which the history work for "Greats" may be studied. No doubt every one reading for the School will have these supplemented and amended by his tutor and his lecturers. But after all, suggestions beyond a certain point are useless in History as in Philosophy. The best advice that can be given is: "Know your texts, and then read whatever you like that bears on your subject." The merit of the School is that there are few pieces of knowledge which cannot be introduced somewhere in answering the questions.

No special hints need be given as to preparation for the translation papers from the books and those in Scholarship—viz., the Latin and the Greek Prose Composition and the Translation of Unprepared Passages. It need only be said that all these papers are important, and that though they have less weight than the question papers, they still often turn the scale for or against a candidate's class.

In regard to the whole course of the work, Philosophical as well as Historical, it is often said that men now read comparatively little, as the lectures which they attend are so

many and so full. I fear this is true to some extent: the papers done in the examination show a curious similarity in the questions generally attempted, and in the way in which they are attempted. Of course such reproduction of second-hand knowledge is as useless as it is easy, and cannot be too strongly condemned from an educational point of view; but even from the point of view of a good class, it is well worth a man's while to try and make himself independent of his lectures, using them as helps, but not as absolute guides. With this end I shall only make one suggestion, which I should reject as too obvious, did I not know that the advice it gives is neglected every day by half the men reading for the School. It is simply this: "Always read your lecture notes over within twenty-four hours after taking them, and so digest them at your leisure." Too many consider that the business of a lecturer is to give them a number of convenient manuals of answers to questions, which they copy mechanically, and never look at again, until the approach of Collections or the Schools makes them cram up their note-books.

There are three points connected with the examination, which must be discussed separately—they are the *vivâ voce*, special subjects, and coaching.

In regard to the first, there has been a decided reaction in favour of this time-honoured institution; it would certainly be no exaggeration to say that, in 1886, *vivâ voce* played an important part in determining the class of a considerable number of candidates. Of course where the papers clearly fix a man's position, *vivâ voce* becomes almost a form; but there are many cases in which papers leave the question doubtful. Hence if asked, "Ought I to do any reading for *vivâ voce*?" I should always say, "Certainly; look up your weakest point." But, as it is all-important a man should be as well in health as possible

when he is "Vivaed," he had certainly better not do much hard reading after his paper work is over: to attempt to revise all his work would be as useless as it would be wearisome.

On the question of special subjects, opinions vary very much. Almost any book or subject connected with Philosophy, or with Ancient History, may be offered; but comparatively little use is made of this permission; perhaps about one man in twelve "takes up" something extra. If it can be done without prejudice to the preparation of the ordinary subjects, it is worth while to offer a "special"; but to sacrifice the necessary work to this is most dangerous. The Politics of Aristotle is the most frequently chosen among books or subjects outside the prescribed course; since this ought to be read in any case, it takes but little more reading if it is definitely offered for examination: at the same time, it cannot be said that its being so offered increases the candidate's change of a first to a very considerable extent, though, of course, it helps him a little.

With regard to "Coaching," a great change has come over the school within the last twenty years. From the time of its foundation down to about 1870, it was almost an invariable rule for the future first class man to "coach," and there were generally one or two famous men in each generation to whom almost every one went; the last of this line of famous coaches was the late "Student" Williams, or perhaps, I should say, Mr. Assheton Cross. Now, on the other hand, it is quite unusual for a candidate to seek any further help than that of his tutor and of public lectures: the reason, of course, of this change is, that now it is as much the rule for a College tutor to take essays from his pupils as it was the exception thirty years ago, and that College lectures are a very different thing from what they

were at the time when (as was the case at Oriel about 1850) a man was excused from attendance on them on the ground that he was reading for Honours.

Coaching, however, is still most useful in the case of a man who has a decided distaste for one side of his work: a good coach will probably be able to inspire him with some interest in it, or, at all events, will help him to get up an appearance of such interest.

The School of Literæ Humaniores is certainly, as was said, the most popular of our Oxford Examinations. In these days of criticism and of change, a system which has worked well for more than thirty years seems almost venerable. But even "Greats" does not escape attack. The charge that it encourages mere second-hand knowledge has been already referred to more than once; the field of work, it is said, which has to be covered is so great that it is impossible for a man to do much for himself, and so anything like original work is out of the question.

Again Philosophers complain that a man can take his first class when he has only touched the fringe of their subjects, and historians are indignant that the highest Honours in Ancient History are given for knowledge of two periods of Greek and Roman History, and of only one or two of the original authorities, even on these; *e.g.*, the whole of the story of the Punic Wars is "outside the period" in most cases, and so may be unknown.

Even more bitter is the feeling of the Philologists; they say with reason that in a school which calls itself the Final Classical School, the least important place is taken by the knowledge of Latin and Greek. If a candidate can only read these with some ease, anything further does not matter.

This last charge seems unanswerable: to the others it is replied that the object of the School is not to train specialists but to educate men; that it is impossible to

require a complete knowledge of anything from a student of twenty-three, and that the graduate, after his examination is over, can and ought to go on with special work in his own subject. Unfortunately this defence generally breaks down in practice as far as the last point is concerned: after his degree the young B.A. either begins at once to teach others his old subjects, or goes off into practical life.

In fact there is a widespread feeling in Oxford now that, however well the general work of education may be done here, something more ought to be done for special studies. At the same time there are few that would sacrifice entirely any one of the three elements in the examination, the Philosophy, the History, or the Scholarship. The most obvious solution has always seemed to be that some parts of these might be given up in compensation for special study in the other departments, *e.g.*, to those men whose taste lies in the direction of History, the removal of the Logic paper would set free at least six months of their preparation time, which they could most profitably use in more or less original work in History. And it is more than doubtful whether for such men the Logic and Metaphysics have any educational value which is not possessed also by the Moral and Political Philosophy.

But it is more necessary here to speak of the merits of the School as it is, than to try and point out how it may be improved. Even for practical purposes it is most useful: probably the larger number of those who go in for it intend to be teachers; and head masters with reason prefer a man who has taken Honours in this school, even though he was only in the second class, to one who has been placed in the first class of the more special schools of History, Law, or Theology. The thorough familiarity with Ancient History required, and the necessarily wide classical reading, are invaluable to a future schoolmaster. To those who are going

in for some other line in life, the actual knowledge is less directly useful; but even here there are few points in modern politics or speculation on which the knowledge acquired in the "Greats" School does not, more or less directly, bear.

And as a mental training every one in Oxford would admit the School is unmatched. The extent of ground to be covered requires a man to cultivate the all-important power of singling out essential points to the comparative neglect of the rest of a subject. The catholicity of the School, if the expression be allowed, is the best training possible in clear thinking: all views are admitted, but justice must be done to each, and the evidence for it clearly stated: the one unpardonable sin in working for "Greats" is to be confused.

And from a literary point of view what better training could be given than that a man should be expected to render himself familiar with the greatest works on History and Philosophy in Classical Literature, reading these not as a school exercise in grammar, but for themselves, as a chief part of the intellectual inheritance of the world.

Examinations may possibly be an evil; they certainly seem now to be a necessary one; but while they last it would be the universal wish of Oxford men that, however the "Greats" School may change, its main features may always remain what they have been in its past distinguished history.

J. W.

CHAPTER XII.

JURISPRUDENCE.

THERE is no branch of study taught at Oxford in which the whole system of teaching has been so revolutionized in the last few years as the study of jurisprudence. But in order to understand and appreciate the strenuous efforts made in recent times in Oxford to make our University Schools of Law a valuable preliminary to a successful professional career, it will be well to take a glance at the Oxford that lies far behind us in the past centuries, and in the memories of some of the great law writers and teachers of the past we shall perhaps discover a justification for a still closer connection between our University and the great profession of the Law.

Prescriptive rights are rudely challenged in modern times by an appeal to utilitarian considerations. The teaching of the Law in this place has the seal and stamp of present merit and actual professional value upon it; to that we shall allude more particularly, but we may also say that had no serious effort been made to re-create a Faculty of Law, this University would have been false to its traditions, as well as neglectful of its opportunities. It may be that in the future the Universities and the Inns of Court—perhaps in some hour of adversity for the latter, when men are seeking to widen the entrance to the legal profession—may be drawn closer to one another, and may then recognize a

common interest, and share a common responsibility in preparing students for the profession. At present University Law studies must practically be regarded as unrecognized by authority, and claiming only from the profession that regard which their intrinsic merits have fairly earned.

The earliest records of this University are connected with the teaching of the Civil Law. The Corpus Juris Civilis unfolded new legal conceptions to feudal Europe. In Italy, in Southern France, in Germany, the law customs of barbaric tribes, and the feudal institutions which had attended and protected their infant growth into nationalities, gave way in the twelfth and thirteenth centuries before the restored majesty of the Roman law. For a second time it was made apparent to the world that the earlier civilization was not to perish. Even in her fall Rome had dowered the cruel and hungry tribes that overwhelmed her, with the priceless gift of Christianity, and now, seven hundred years after, the great jurists of Rome are remodelling the private law of Europe; yet another four hundred years, and the learning of the Renaissance shall supplant the Scholastic Philosophy of the Middle Ages.

In this second gift of Rome to Europe, Oxford played an important part. When Irnerius was teaching at Bologna, Vacarius, under the patronage of Archbishop Theobald, was lecturing to crowded audiences at Oxford. He himself composed nine books upon the Code and Digest, and so popular did the new learning become that complaints were soon heard that the study of the Civil Law was the only sure road to preferment in the Church, and that the Scholastic *Trivium*, grammar, logic, and rhetoric, and the *Quadrivium*, arithmetic, geometry, astronomy, and music, intended as these were to embrace the study both of man and nature, were alike falling into decay.

Thomas à Becket himself studied at Bologna, and was made a Doctor of Laws at Oxford.

In Henry III.'s reign Franciscus Accursius, one of the most renowned Glossators of the Corpus Juris, took up his residence at the King's Hall in Beaumont. The schools in Oxford in his day bore no resemblance to the magnificent fabric erected in the early years of the seventeenth century, a fabric which still shows to the stranger entering by the main gateway opposite Hertford College, the order and gradation of the studies of ancient Oxford. He will still find the Divinity School in front of him, the centre of the system. Upon its right and left the Schools of Medicine and Law, while the other three sides of the Quadrangle still bear the names of the studies in the course of Arts, the *Trivium* and *Quadrivium* of every University in Europe in the Middle Ages.

When Vacarius and Accursius taught in Oxford, the Schools of the Arts and the Sciences were mean buildings adjacent mostly to St. Mary's Church, but some of them scattered throughout the city. In the beginning of the thirteenth century the study of the Canon Law in Oxford received a new impulse from the settlement of the Dominicans; they collected crowds of students to their lectures, in buildings far superior to the University Schools.

At this period the Common Law of England began to repudiate most strenuously all its obligations to the Civil and the Canon Law, and the reign of Henry III., when the study of the Civil and Canon Law were apparently flourishing in such vigour at Oxford, is the very period when the administration of the law was passing out of the hands of the clergy, and out of the control of the Universities. Bracton indeed, Henry's Chief Justiciary, was an ecclesiastic, and it is possible that the first two books of his great work, "*De Legibus et Consuetudinibus Angliæ*," were delivered as lectures to Oxford students; at any rate, he had himself imbibed the methods and the language of the Civil Law; but in this century a Commission of

Edward I. directed that students, "apt and eager," should be brought from the provinces, and placed in proximity to the Courts of Law, fixed by Magna Charta at Westminster. Thus the Inns of Court were founded, and Oxford had to resign all pretension to train and equip lawyers for the practical work of the profession. Antony Wood indeed argues that there were schools of Common Law in Oxford, but his inferences are drawn, not from facts, but from an ingenious but fallacious array of probabilities.

In the fourteenth century the Civil Law was everywhere but in England asserting its supremacy. In Oxford the College system which had begun with University, Merton, and Balliol, was largely extended. Canterbury Hall was founded in 1361, mainly to promote the study of the Civil and Canon Law; but this intention was never carried into complete effect. In the foundation of New College in 1379, ten of the "poor indigent clerks" were to study Civil, and ten Canon Law. This century was the golden age of Mediæval Oxford, although at its close the theological storm which raged around the name and teaching of Wiclif seriously affected the influence of the University in its true work of education. From the time of Wiclif down to the latest Jacobite risings of the eighteenth century, Oxford was as much a home of political and religious faction fighting as of sound learning, and the study of the Civil Law suffered equally with other studies from these disturbing causes.

The fifteenth century was not a bright one for Oxford; an English literature of home growth was competing with the Oxford training in the Arts, just as a century before the English Common Law had drawn away her students from her special training in the Civil and the Canon Law. The French wars and the Wars of the Roses were emptying her schools; in 1489 the schools of Civil and Canon Law

had fallen into decay, and were repaired by a general subscription, nor did they ever flourish again as formerly. But, on the other hand, we must not forget the splendid foundation of All Souls' College in 1437, the true home of Civil and Common Law in Oxford at the present day. Although this was a Mediæval and Roman Catholic foundation, it was never intended as a seminary for the regular clergy, but rather to train great statesmen and great Churchmen for the service of the country. The speciality of All Souls' was to be the study of Civil and Canon Law. Among the forty Fellows there were to be sixteen jurists. In the first century of her existence All Souls' gave four professors of Civil Law to the University.

From the period of the Reformation almost down to our own day Oxford has been rarely free from the bitter strife of rival factions, religious or political. The Mediæval conflicts between town and gown were varied by fights between the Northerners and Southerners in the University itself. The classical studies introduced at the Renaissance split the schools into factions of "Greeks" and "Trojans," and the religious and political tempests of the Reformation convulsed the University and threatened the suppression of all learning. In the rapid changes of the sixteenth century it was dangerous to belong to any party. Visitations of the Universities became the fashion. Henry VIII. reforms and destroys after his fashion, Protector Somerset and Cranmer after theirs. A reaction of terrible severity followed, and while bishops were being burned in the City Ditch and Bibles in the market-place, Oxford was no fitting home for study or research.

In the reign of Elizabeth the study of the Civil Law received a new impulse from the teaching of Albericus Gentilis, who settled at Oxford under the patronage of Leicester. In 1587 he was appointed Regius Professor of Civil Law; this chair had been founded with four others

by Henry VIII. out of the spoils of the monasteries. Gentilis was a civilian of the old school, an advocate of a thorough training in the Civil Law alone. His writings supply the framework of the first and third books of Grotius.

During the sixteenth century the study of the Common Law became more completely localized in London. No professional advancement could be looked for in Oxford, and accordingly we find that Fellows of All Souls' became in increasing numbers non-resident, retaining their fellowships while practising in London. In 1582 Archbishop Grindal, then College Visitor, expressly prohibits this, but the strict rule of residence was subsequently repealed by Archbishop Bancroft.

Amid all the dramatic details of the stirring period of the Civil War, the Restoration, and the Revolution, there is nothing to induce us to believe that the study of Law did not suffer in common with every other study from the violence of the times.

The Statutes framed by Laud for the University were promulgated in 1636, and were actually in force until 1854. In his days boys came up to Oxford at a very early age. Lord Herbert of Cherbury, for instance, came to Oxford at the age of twelve. Six or seven years' courses of lectures preceded the degree of Master of Arts, and a further period of study was necessary to qualify for the degree in laws. Laud first instituted examinations. "The exercise," wrote the President of St. John's, "is passing solemn, and cannot but beget an extraordinary care in the actors on both sides to fit themselves unto this awful trial." But the new system became a mere farce; the turmoil into which Oxford was plunged by the Civil War and the successive Visitations which followed had a most injurious effect upon all study and discipline. The century following the Revolution has been called the Dark Age of Academical

learning; the old disputations were obsolete, the examinations were neglected, Jacobitism flourished in Oxford long after it had ceased to have any influence with the nation. The united testimony of Hearne, Adam Smith, Johnson, Swift, Lord Chesterfield, Lord Eldon, and Gibbon concurs in representing the Oxford of the eighteenth century as a paradise for quarrelsome politicians and indolent gentlemen.

It is with the more pleasure therefore that we can point to one bright exception, for at this period Blackstone was delivering as lectures at All Souls' those Commentaries on the Laws of England which have done more to systematize and present a complete view of our juridical system than any writings since the days of Bracton. Blackstone's first volume was published in 1755, the remaining ones between 1756 and 1759.

At the beginning of this century Christopher Codrington, Fellow of All Souls', Captain of King William's 1st Regiment of Foot Guards, and Captain-General of the Leeward Islands, endowed by his will the magnificent library of All Souls'. This was completed in 1756 under the care of Blackstone. Since his day an excellent law library has been added. Blackstone for eighteen years made All Souls' a special object of his care. It is said that as a practising lawyer he was not successful; by the advice of Murray, afterwards Lord Mansfield, he came to Oxford to read law lectures, and his success induced Mr. Viner to establish a chair of Common Law, of which Blackstone was the first Professor. Mr. Charles Viner by his will in 1755 left about £12,000 to establish this Professorship and endow Scholarships for the study of the Common Law.

We may allude here to the endowment of the Eldon Law Scholarship in 1830, also to that of the Civil Law Fellowship at University College in 1837 by the Viscountess Sidmouth, in honour of her father, Lord Stowell.

These complete the somewhat meagre list of endowments for the study of Law in Oxford.

The commencement of this century witnessed a great change in the method of Oxford studies. In 1800 an Honour School was founded for the course of Arts; seven years later this was divided into two Honour Schools, but while these flourished the Sciences languished, and the study of the Law fell into decay. Knowledge in the various faculties was not tested by any examination. Professors' lectures were neglected. Dr. Phillimore, Regius Professor of Civil Law, in his evidence before the Commission of 1850, explained that the total income of his Chair was £99 13s. 4d., in addition to a few fees from those taking degrees in the Faculty of Law. He said that no residence, library, or lecture-room was provided, that there had been no public lectures given for more than a century, and that his only duties were to present for degrees and make a Latin speech when some Emperor of Russia or King of Prussia was made a Doctor of Civil Law.

Between 1800 and 1850 even the teaching in the two favoured Schools had much degenerated. The Pass degree had become a mere farce, and Honours were given not for comprehensive knowledge, but for a minute textual acquaintance with a few authors. Lord Bacon had complained that the foundations of Colleges were all dedicated to Professions, and none to Arts and Sciences at large. The reverse was now the case. Theology, Law, and Medicine were buried in neglect, while the circle of Arts and Sciences was miserably contracted.

It would be beyond the limits of our subject if we were to enter into the changes effected by the legislation of 1854. They were far-reaching. Unrecognized and unrewarded studies received a new status, the professoriate was increased, university government was reorganized, effete restrictions

and monopolies were abolished, and Oxford was made useful to the nation.

From 1853 the combined School of Law and Modern History takes its rise with a Pass and Honour List. In that year there were twenty-one Honour men, and twenty-one Passmen in that School; in 1871, the last year of its separate existence, there were fifty-two class men and sixty-six Passmen.

In 1872 a separate School of Jurisprudence was founded, but for that year the combined and the separate schools co-existed in order that faith might be kept with the students who had prepared their work for the combined School. We may here dismiss the subject of this Law and Modern History School with the remark that while it supplied a higher standard of culture than a Law School pure and simple can possibly do, and therefore in our opinion was more valuable as a test for a degree in Arts, its Law studies were of no professional value. Mr. Joshua Williams' "Treatise on Real Property," and Sandars' "Institutes of Justinian" carefully learned were sufficient for the highest class in it, if the History papers were up to the mark. The school was a History rather than a Law School.

Blackstone, a hundred years before, had protested against the notion of equipping barristers for their work from barristers' chambers only. He says, "Academical education must be made a previous step to the profession of the Common Law." Mr. Denison, in his evidence taken before the Commission in 1851, says, "A youth of twenty-two entering a conveyancer's chambers without preparation has walked blindfold into a sort of legal jungle. Masses of papers are daily placed before him; he barely understands their terms before they are replaced by another set. A second unprofitable year follows with a special pleader, or equity draftsman. If the pupil does not then give up the attempt as hopeless, and become a clergyman, as is

extremely common with Oxford men, he spends a third hundred guineas, and at last perhaps becomes a sort of handicraftsman, with a memory, or a commonplace book stored with cases, but knowing nothing of the science of Law."

In 1867, when our elementary Law School combined with History was at work, two Fellows of All Souls' published a pamphlet contrasting the training an Englishman received for the profession with that given in France, where a complete course of legal instruction is secured under the official control of the Minister of Public Instruction, and in Germany where every advocate is a State servant, and passes through the State School, the University, a three years' course at Berlin, and a period of probationary practice in the Law Courts. Before the year 1873 we may say that this University had made no serious attempt to fulfil that ideal which Blackstone had placed before himself when he declared that "Academical education must be made a previous step to the profession of the Common Law." Since his day not only had Oxford tutors been saying the same thing, but the Commissioners of 1850 had reported that "the connection of Oxford with the profession of the Law is unsatisfactory." This state of affairs was discreditable to the University, inasmuch as scarcely any judges or leading barristers were Oxford men; the profession and the public were ill-served, for in the narrow training of the barrister the science of Law was neglected, our Law literature was a mere mass of reports and our Statute Book encumbered with half-obsolete and half-repealed enactments.

From the year 1873 to the present time great improvements have been made in the Law studies of Oxford. We may conveniently consider, first, the changes made from time to time in the work of the Schools both of Jurisprudence and of the Faculty of Law.

By [Statt. Tit. V. (VI.), Sect. i., C.] the examination in the new School of Jurisprudence is always to include

1. General Jurisprudence.
2. The History of English Law.
3. Such departments of Roman Law, and—if the Board think fit—such departments of English Law as the Board of Studies may specify.
4. Some department of International Law.

Wide scope was left to the Board of Studies to prescribe what books and special subjects they pleased ; and for some years a course of study of the History of the Law was in favour, rather than a knowledge of any department of English Law as it is at present administered.

In late years there has been a growing tendency to substitute a practical for an antiquarian knowledge of the Law.

In order to bring out the full significance of this tendency we will trace the changes made in the work of each subject from year to year.

General Jurisprudence :—

Here the Board began by recommending the study of Austin (Campbell's Edition)* Vol. I., omitting Lectures 2, 3, 4, and Vol. II., lectures 46, 49, 50 ; also portions of Bentham's "Theory of Legislation" (Dumont's translation).

In May, 1873, two additional lectures of Austin were added.

In 1876, the Board made sweeping changes in every department to take effect that same year in the Mich. Term. Energetic protests were called forth at the summary manner in which these changes were forced upon the undergraduates who were already advanced in their preparation for the School. One well-known Law tutor wrote to the Vice-Chancellor assailing the Board and the examiners in no measured terms. "Are we to send young men to Hobbes

and Bentham for principles of morality, and for examples to the Board of Studies?" He declared that the School was a lottery, that the institution of a Board to control the examiners was a farce, and that the examiners, who were mostly non-resident, were quite out of touch with the work done in Oxford. This language was too strong for the occasion, but certainly the introduction of the English Law of Contract at six months' notice was unreasonable, but on this point the Board yielded. Nevertheless the arbitrary changes had their effect upon the Class List for that year, which fell from twenty-four to fifteen. Since that time the Faculty of Law has been careful to keep faith with the undergraduate.

To continue our reference to the subject of General Jurisprudence.

In 1876, it was announced that candidates were to be examined in the Principles of Jurisprudence, the Theory of Legislation, and the Early History of Legal Institutions. (The special chapters in Austin were omitted.) Austin's works generally, Bentham's "Principles of Morals and Legislation," and the works of Maine were recommended, with references to portions of Hobbes and Savigny. These changes were not all improvements. It was well to include Maine, but to substitute Bentham for Dumont's translation, and to expect in six months any fruit from a reference to the expensive and inaccessible works of Hobbes and Savigny was ridiculous. In 1880 the translation of Dumont was restored. In 1884 regulations were issued to take effect in 1886 effecting wider changes in every branch of the work of this school than had been made before.

The Principles of Analytical Jurisprudence were substituted for the Principles of Jurisprudence. The meaning of the term Jurisprudence is as vague as it is comprehensive. It includes an analysis of the conception of legal terms such as Sovereignty, Rights, Law, Persona, Status.

It aims at allotting to every department, such as Contract, Torts, Crime, Personal Property, Real Property, its proper place in a comprehensive scheme of Law. It includes also the theory of legislation, what the Legislature ought to aim at. It deals also with the merits and defects of codification. It professes to trace laws to their source, and to show what springs from custom, what from legal fiction, what from judicial decisions, equity, or direct legislation. It is prepared also to track out the early history of legal institutions, and to compare Modern with Ancient, Eastern with Western modes of thought.

In 1884 the Board of the Faculty took advantage of the wider choice of text books on these subjects.

The following are the recommendations of the Board :—

(1) *General Jurisprudence.*

Candidates will be examined in the Principles of Analytical Jurisprudence, in the Theory of Legislation, and in the early History of Legal Institutions.

They are recommended to read the following books :—

Austin, Jurisprudence, Lectures I., V., VI., and the

Essay on the Uses of the Study of Jurisprudence.

T. E. Holland, Elements of Jurisprudence.

W. Markby, Elements of Law.

Bentham, Theory of Legislation, by Dumont.

Sir H. Maine, Ancient Law, and the Lectures on Sovereignty (XII. and XIII.) in his Early History of Institutions.

Students may also refer to the following works :—

Hobbes, Leviathan, the second part, of Commonwealth.

Bentham, Principles of Morals and Legislation.

Savigny, System des heutigen römischen Rechts.

Sir H. Maine's works, so far as not above specified.

Fustel de Coulanges, La Cité Antique.

F. Pollock, Essays in Jurisprudence and Ethics.

O. W. Holmes, Common Law.

Roman Law.

This subject has also grown under the hands of examiners and the Board.

In 1872 they were satisfied with the Commentaries of Gaius and the Institutes of Justinian.

In 1876 the History of Roman Legislation and Judicial Institutions were added. A special subject it will be seen has been added in 1886.

(2) *Roman Law.*

1. The Institutes of Gaius.

The Institutes of the Emperor Justinian.

2. Digest, IX. 2, ad Legem Aquiliam.

Students are recommended to study the Institutes of Gaius and Justinian in the editions of Poste and Moyle respectively; and also to use some text showing clearly the relation of the two works one to another, such as that of Gneist, Pellat, Polenaar, or Holland.

Reference may also be made to—

J. Muirhead's edition of Gaius.

Alphonse Rivier, Introduction Historique au droit Romain.

W. A. Hunter, Exposition of Roman Law in the order of a code.

Ortolan, Justinian.

Puchta, Institutionen.

Salkowski, Institutionen.

Dirksen, Manuale (as a Lexicon for the study of the

61 Digest may be omitted by Candidates a place in the First or Second Class. list of subjects for this School comes—

When the Jurisprudence School was founded, English Law took the important place now study of the Law as it is. In Act Term,

1877, a special subject of English Law was added for the first time, *viz.*, the Principles of the Law of Contract. In Trinity Term, 1886, additional subjects were added, and the subjects for examination stand as follows :—

(3) *English Law.*

1. The Law of Contract.

The subject may be studied in—

Sir W. R. Anson, Principles of the English Law of Contract.

S. M. Leake, Elementary Digest of the Law of Contract.

F. Pollock, Principles of Contract in Law and Equity.

Reference may also be made to—

C. C. Langdell, Cases on the Law of Contract.

2. The Law of Succession, Testamentary and Intestate, to—

(1) Real Property.

(2) Personal Property.

The subject may be studied in—

Stephen, Commentaries, Vol. I and II.

Williams, Treatise on the Law of Real Property.

Williams, Treatise on the Law of Personal Property.

3. The Law of Real Property, in so far as it is not included in the foregoing subjects.

The subject may be studied in—

Williams, Treatise on the Law of Real Property.

Stephen, Commentaries, Vol. I. Book II. Part I.

Blackstone, Commentaries, Book II.

The principal Statutes referred to in Williams' Treatise should be studied, and reference may be made to—

K. E. Digby, History of the Law of Real Property.

L. A. Goodeve, The Modern Law of Real Property.

4. The Law of the Constitution.

Candidates will be expected to have mastered the leading

principles of existing Constitutional Law, and in particular to show a knowledge of the following topics :—

The Legislative power of Parliament, the modes in which it is exercised, and its extent as to Territory and Persons ;

The Prerogatives of the Crown. The Privileges of the Houses of Parliament. The Constitutional Position of The Privy Council, the Ministers of the Crown, the Established Church, the Courts of Law and the Armed Forces.

They are recommended to read—

Blackstone, Commentaries, Introduction and Vol. I.

Stephen, Commentaries, Vol. II. Book IV. Part I. and Book II., Ch. i.—ii.

Traill, Central Government.

Hearn, Government of England.

Bagehot, English Constitution.

They may also refer to—

Stephen, History of the Criminal Law.

Forsyth, Opinions on Constitutional Law.

R. Gneist, Englische Verwaltungsrecht.

The History of English Law still forms a special subject in the School as follows :—

(4) *History of English Law.*

Candidates must possess such an acquaintance with the History of the Institutions referred to under the head of the Law of the Constitution, as is necessary to explain their present character and working.

They may refer to—

Dr. Stubbs, Select Charters and Constitutional History, omitting those chapters which relate specially to Political History.

Hallam, Constitutional History.

Sir T. E. May, Constitutional History.

R. Gneist, Englische Verfassungsgeschichte.

In the subject of International Law, the Board began in 1872 with a demand for (a) a knowledge of its general history up to 1750. (b) The Law respecting the sea, ships, and navigable rivers, in time of peace.

Two years later these subjects were withdrawn, and in their place were substituted (a) The General History of International Law from the peace of Westphalia. (b) The rights and duties of Neutrals.

In 1876 a change was made back to the History of the Law, relating to seas, etc., in time of peace, and the outlines of International Law as a system were substituted for the general history from the peace of Westphalia.

In 1882 the History of the Law relating to seas, etc., in time of peace, was again struck out.

In 1886 the subject is thus arranged.

(5) *International Law.*

The subject may be studied in—

W. E. Hall, *International Law*, or T. Woolsey, *Introduction to International Law*.

Heffter *Europäisches Völkerrecht*.

Reference may also be made to—

Dana, *Notes to Wheaton's Elements*.

Sir R. Phillimore, *International Law*, Vols. I—III.

Sir T. Twiss, *Law of Nations*.

We have thus sketched out the changes made in the work of the School of Jurisprudence. From one of the easiest, the School has now become one of the most difficult avenues to the B.A. Degree.

The B.C.L. Degree.

The examination for the degree of B.C.L. is purely an Honour Examination. There are three classes; but candidates who have not exceeded their 25th Term may alone obtain a place in the Class List; those of earlier standing may, on satisfying the examiners that their work deserves a place in the Class List, obtain the degree.

There have been since 1873 many changes made in the work of this School; for instance, some department of a foreign code might have been taken as an alternative to Jurisprudence. A general acquaintance with Roman Private Law was not required until 1877, and the subject of English Law has only quite recently been very much amplified.

The following are the latest Regulations of the Board of the Faculty.

The Examination for the Degree of B.C.L. will, in Trinity Term, 1887, and until further notice, include the following subjects :—

(1) *Jurisprudence.*

All candidates will be examined in Jurisprudence and the Theory of Legislation.

(2) *Roman Law.*

All candidates will be examined in—

1. The Principles of Roman Private Law, as set forth in the Institutes of Justinian.
2. One special subject to be selected by each candidate by himself from the following list.
 1. Ownership and Possession.
 2. The Theory of Contracts generally.
 3. The Contract “*Emptio Venditio*.”
 4. The Contracts “*Locatio Conductio*” and “ *Mandatum*.”

Candidates are advised to refer as frequently as they can to Gains, and to the Titles of the Digest which bear upon the special subject they have selected. In particular reference may, with advantage, be made to the following Titles of the Digest.

For Special Subject No. (1), to the Titles “*De Adquirendo rerum dominio*” (xli. 1); “*De Adquirenda vel amittenda possessione*” (xli. 2).

For Special Subject No. (2), to the Title "De Verborum Obligationibus" (xlv. 1).

For Special Subject No. (3), to the Titles "De Contrahenda Emptione" (xviii. 1); "De Actionibus Empti et Venditi" (xix. 1); "Mandati vel Contra" (xvii. 1).

(3) *English Law.*

All Candidates will be examined in—

1. Real and Personal Property.
2. Common Law (including Contracts, Torts, Criminal Law, and the Procedure of the High Court).
3. Equity (with especial reference to Trusts and Partnership).
4. One Special Subject to be selected by each Candidate for himself from the following list:—

- (1) Agency.
- (2) Sale.
- (3) Easements and Profits-à-prendre.
- (4) Specific Performance.
- (5) Criminal Law.
- (6) Evidence.

(4) *International Law.*

All Candidates will be examined either in—

The general principles of Private International Law; or
in

The Law of Neutrality.

Every Candidate is required to give notice to the *Regius Professor of Civil Law* of the subjects in which he proposes to offer himself to be examined, four weeks at least before the first day of Trinity Term.

The Pass School in Law.

A word must be said upon the subject of Legal Study in the Pass School of the Second Public Examination.

The Subjects of Examination in this School for those who do not seek Honours are arranged in four groups, which include fifteen subjects.

Every Candidate is to be examined in three subjects, one of which must be either (1) Two Books, either both Greek, or one Greek and one Latin, one being a portion of a Greek philosophical work, and the other a portion of a Greek or Latin Historian, *or*—

(2) The Elements of Sanskrit, *or*—

(3) The Elements of Persian, *or*—

(4) A Modern Language, either French or German.

Candidates frequently make choice for their second and third subjects of the Elements of Political Economy, and the following amount of Law, *viz.*,

(4) *Either* The Principles of the English Law of Contracts, to be studied either in "The Principles of the English Law of Contract," by Sir W. R. Anson (Clarendon Press Series), or in Pollock's "Principles of Contracts in Law and Equity," or in other works of similar character;

Or The Institutes of Justinian, omitting from Book II., Title 11, to Book III., Title 12;

Or The Hindu Law of the Family, Family Property, and Inheritance, which may be studied in the "Treatise on Hindu Law and Usage," by J. D. Mayne.

The Principles of the English Law of Contracts has only been added since 1882, in substitution for the Law of Real Property; and in the following year, the Hindu Law of the Family was added as a further alternative.

We must now consider the equipment of the Faculty of Law, consisting of Professors, Readers, and Law Lecturers.

In Civil Law there is a Professor, also a Reader, so also in English Law. In International Law a Professor, in Jurisprudence a Professor, and in Indian Law a Reader. This equipment is really a compromise between what the Board of Studies has asked for at different times, and what the University has been able to afford.

In 1876 the Board wished for two Jurisprudence Professors, two Civil Law Professors, four Professors of English Law, one of International, and one of Oriental Law. It may, we think, be said that although ten Professors could not be granted, the Faculty is by no means starved with seven Professors and Readers.

The new Statutes have provided for adequate remuneration, for residence, and for lectures. The Professor's tenure is, with the exception of the Corpus Professorship, for life, and the income, largely derived from Collegiate sources, is £700 per annum. The Readerships are for short terms of years, at an income of £300 and £400 per annum; generally speaking, both Professors and Readers are bound to give forty-two lectures in the three terms of the academical year. The Professors are bound, as a rule, to reside six months in the year in Oxford. We must notice also the work of the Law Lecturers.

Every undergraduate pays a certain sum to his College for tuition. In return the College is supposed to provide adequate teaching, and many Colleges combine to divide the tuition fees among the tutors and lecturers of those Colleges, thus securing a wider choice of teaching. This system has its drawbacks, but now that a general scheme of the lectures of each Term is published beforehand, there is not the danger there once was, of inadequate treatment of one subject, and superfluous treatment of another.

A Law Lecturer, whether he be called a University Reader, or merely a Law tutor, is absolutely necessary to the undergraduate, who needs some one to arrange his lectures for him, advise him upon his reading, test it by papers, and assist him in difficulties. It is commonly said that there is a want of organization about the present system, that inferior men may become College tutors, and secure as good a share of the tuition fees, as men who would draw a class, and keep it together by their own merits.

It has been suggested that University Readers should take the place of College Lecturers, and that the work allotted to them should be specialized. We venture to doubt whether a University Reader, at a moderate salary, attached as Fellow to a College, and coming from the same class of men that now teach as Law Lecturers, would be any the more useful for being a University functionary. Indeed, to specialize in his work, seeing that the whole course is really rudimentary, would probably make his teaching narrow and less useful, or, if ambitious, he would certainly lay too much stress upon his special subject, and possibly procure undue recognition for it in the Schools. Even now complaints are heard that the work is arranged to suit text writers on special subjects, and if the number of Readers, each devoting all his energies to a special subject, were increased, we should hear more of this complaint.

A word may be said upon the uses of the Private Tutor. He should not be undervalued, for he is paid neither by salary nor by College fees, but by the undergraduate who needs his services. The most capable man naturally secures the best class, but it is true that there is a fashion in these things, and undergraduates, like other people, sometimes follow the fashion without getting much good therefrom. The undoubted fact remains that private tutors in this and other schools have had, and still have, full classes and make large incomes; this appears to indicate some flaw in the costly University and Collegiate system, seeing that even now it cannot dispense with this extraneous aid. Is there not a possibility that absence of competition among Professors, Readers, and Law Lecturers may have something to do with this?

We may in this place briefly consider the methods and appliances of other Universities in the study of Law.

Cambridge requires that every Bachelor of Arts shall pass the following Examinations: (1) a "Previous Examina-

tion," corresponding to our "Responsions"; (2) a "General Examination" in Classics, Algebra, Elementary Statics, and Hydrostatics. The names of Candidates who pass appear in four classes. (3) The Special Examination for the ordinary degree, in which the Candidate may select Theology, Moral Science, Law, History, or Natural Science. The Law School at this stage is an elementary one; two papers are given on Blackstone's "Commentaries," and one on Lord Mackenzie's "Roman Law," or instead may be offered the "Elements of Hindu and Mahometan Law." For the Cambridge Degree with Honours there are nine Triposes. Women are now admitted to all of them.

The Law Tripos includes :

1. General and Comparative Jurisprudence.
2. Portions of the Digest.
3. Roman Law and its History.
4. English Real and Personal Property.
5. English Criminal Law.
6. English Legal and Constitutional History.
7. Public International Law.
8. Essays and Problems.

Successful Candidates take order of merit in three classes, below which there is a list of those who, although unplaced, have earned the B.A. Degree. A Bachelor of Arts may proceed to the Degrees of LL.B. and LL.D. without taking Honours in the Law Tripos, by satisfying the Examiners in the English Law of Real and Personal Property, and Criminal Law.

It will therefore at once be seen that the Cambridge LL.B., who has not gone through the Law Tripos Examination, has not been subjected to a very severe test. This makes the Degree somewhat inferior to the Oxford B.C.L. The Faculty of Law at Cambridge has three Professors: The Regius Professor of Civil Law, the Downing Professor of English Law, and the Professor of International Law.

In addition to this staff of Professors there are two Readers, one in English and one in Indian Law.

London. This University neither requires nor admits any Examination in Law for the B.A. or M.A. Degree.

For the Degree of LL.B. there are the following Examinations :

(a) An intermediate Examination in

(1) Jurisprudence.

(2) Roman Law.

(3) English Constitutional History.

The Candidate who gains the highest place in this Examination receives an Exhibition of £50 per annum for two years, and is University Law Scholar of his year.

(b) LL.B. Examination, including

(1) Common Law, in which the Law of Evidence and the Criminal Law find a place.

(2) Equity.

(3) Real Property.

(4) Roman Law.

For the Degree of LL.D. there is a further Examination, which includes a selection of the above subjects, and also either Jurisprudence or International Law.

Edinburgh. This University is more fully equipped than any other for the study of Law.

There are six Chairs, viz., of Public Law, Civil Law, Constitutional Law and History, the Law of Scotland, Medical Jurisprudence, and Conveyancing.

The LL.B. Degree was instituted in 1862, and is open to graduates only of that and other Universities. A three years' course of attendance on the lectures of Professors is required.

The B.L. Degree was instituted in 1874. This demands a two years' course of Law studies.

Dublin. The Law Degree of Dublin is also of recognized

value. Law is one of the four Professional Schools in this University, which are Divinity, Medicine and Surgery, Law, Engineering.

Coming back to the Law studies of Oxford we may say that very much has been done in the last fifteen years to make them more valuable. The teaching staff will probably be held to be sufficient for the present, but in other respects, if not in this also, there is room for further development.

A complete organization for Law teaching is still a want. A centre for the work is needed alike for Professors, Readers, Lecturers, and Undergraduates. All Souls' would be the natural centre, and should supply library, reading-rooms, lecture, and pupil rooms. The Law Library at All Souls' is invaluable, but it is incomplete. The Bodleian is of no use to the Law student, who requires sometimes a vast number of books of reference, for instance, different volumes of Law Reports. At the Bodleian the student cannot range over the pasture at will, and it would take an army of assistants to fetch and carry away the volumes required. The Bodleian possesses much that All Souls is without, and those books which are never read at the Bodleian would be a welcome addition to the Law Library at All Souls. But the reading-room at All Souls is altogether too small, and is very cold in winter, having a glass roof. Lecture-rooms and pupil-rooms are greatly needed. There has been no attempt to keep pace with the development of Law teaching by an increased endowment, and a further stimulus of Law Fellowships, Scholarships, and Exhibitions would be a material assistance to the successful prosecution of law studies in Oxford.

It remains for us to give the Candidate in the Honour School of Jurisprudence some general advice and guidance in his work. We must, however, preface our remarks by this limitation, that we can only aim at giving him, so to

speak, a start in the right direction. His College tutor or Law tutor will be referred to from time to time upon the work in hand.

The subjects are grouped in the following order:—

1. Jurisprudence. 2. Roman Law. 3. English Law.
4. History of English Law. 5. International Law.

Assuming that the Candidate has a year and a half in which to prepare his work, we recommend him to select a leading text-book or two *on each subject, with the exception of International Law*, for study during the first three or four months, and these to be read quickly through, without note-taking, with one exception, to which we shall advert directly.

The Candidate may begin with Holland, "Elements of Jurisprudence," and Markby, "Elements of Law." The former book maps out the principles of a science of Law, and the latter analyses legal conceptions. The chapters on Ownership and Possession, Easements and Prescription, will be found a very useful preliminary to the study of these subjects in the Roman Law. Maine's "Ancient Law," and "Village Communities," should both be read before approaching the Roman Law. The latter is not among the text-books recommended, but Maine's remarks upon the Indian Village Community throw much light upon the Patriarchal theories of Roman Law, as well as upon the development of feudalism from a system of townships. The Candidate might begin his Roman Law with Hunter's "Outline of Roman Law" and Hadley's "Introduction to the Study of Roman Law." The reading will hitherto have been rapid, with an intention of taking up the details of these subjects of Jurisprudence and Roman Law a little later. But with the subject of English Law it will be well to take notes from the first, for it is of little use "skimming" Blackstone or Stephens, Anson or Williams. The Law of Succession will be left to be

treated in a compendious form by the Law Lecturer, and the Law of the Constitution in this early stage may be taken from Bagehot and Hearn. The recently published works of Professor Dicey and Sir W. Anson must also be carefully read and noted. For the History of English Law a beginning may be made with Hallam and May.

This sketch will give an idea of the preliminary process, which is to traverse the whole ground rapidly, and understand the relation of parts of the subject to the whole. Having acquired a due sense of proportion, the Candidate will be ready for lectures. We do not advise lectures upon more than two or three subjects in the same term. We should first select Roman Law, Jurisprudence, and the Law of the Constitution.

The Candidate should take some pains to find out a lecturer likely to benefit him in his reading, and then he should stick to him, enlisting as much of his interest as he can. Lectures without a careful study of text-books are an utter waste of time. Let the Candidate make some use of his tutor, bringing him not only answers to questions, but questions to be answered. Let him also avoid general essays upon subjects unexplored.

Note-taking is a most important element in success or failure. Notes should be taken only on alternate leaves of the note-book. The natural divisions of the subject should be clearly brought out. Upon the opposite page room will be found for illustrations from other books, and occasionally for a closer analysis of the subject. The note-book is for constant use, and for close study at the last, so the writing must be clear, and the matter not too closely condensed.

A certain time should be devoted at the end of the course for a survey of the whole field by means of the note-books, looking up at the same time books of reference bearing on the subjects, and referring again to the text-books wherever the notes appear inadequate. A few exa-

mination papers may also be worked through. In the last term there should be no need for lectures. We recommend a very careful study of the note-book on each subject as the very last thing before the examination in that subject. When in the Schools the Candidate will do well to concentrate his attention as quickly as possible on each question by itself, not confusing his mind by dwelling upon the whole paper. At the same time, great care should be taken that the drift of the question in hand is thoroughly understood, for often a copious answer to a question that has never been asked is given. This does no good, and sometimes the Candidate will find that he has anticipated a question asked lower down on his paper.

We come now to the conclusion of this subject with the question—What is the use of University Law teaching? Is it wise for an intending barrister or solicitor to throw himself into the work of the Honour School of Jurisprudence and of the Faculty of Law, or will he do well to ignore examinations as much as he can, and trust to work in chambers and practice in the Courts to make a lawyer of him?

It is no longer possible to slip into a profession rich in a monopoly of high places in public life, unexamined, qualified only by a year's lectures, or a year in a barrister's chambers.

The Incorporated Law Society led the way in prosecuting a more thorough system of examination, and the Inns of Court, at first somewhat reluctantly, followed.

Since the year 1852, when the Commissioners reported that the number of barristers not educated at either University was increasing, Oxford has established a School of Law, endowed an adequate teaching staff, and produced a remarkable series of text-books. The works of Poste, Moyle, Holland, Maine, Markby, Anson, Dicey, and Grueber must be recognized by the most sceptical upon

the value of an Oxford training as a splendid contribution to the Law literature of the period.

These men, and some of them are practical lawyers, add their testimony to that which we have already quoted, given by Blackstone, that "Academical education must be made a previous step to the profession of the Common Law," that it is a disheartening waste of time to attempt to grapple with the ever-changing masses of papers that adorn the barrister's table, unless the student has acquired some scientific conception of law, and has mastered the general principles that underlie the decisions of the Courts. Other countries have anticipated us in discarding a rule-of-thumb system. In France legal education is under the control of the Minister of Public Instruction, and is regulated by the *Facultés de Droit* with a Board of Professors to each. In Germany every advocate must pass through the State School and the University. The same is the case in Italy. In America, where, as in Ireland, but unfortunately not in England, barristers and solicitors form one profession, there is a full provision for legal teaching at the Universities. Both in New York and in Massachusetts lectures are given by judges and counsel in practice. Story's famous works were delivered as lectures. Indeed, we think that those who make little of Professors' lectures are not sufficiently aware of their value. Professor Hadley's "Introduction to Roman Law" is a series of lectures given to the students at Yale College. In Germany, Savigny was a Professor. In that country Professors are highly valued, and cases are still sometimes submitted by the Courts for the dicta of the Faculties of Law.

In Scotland, Erskine delivered his famous "Principles of the Law of Scotland" as lectures in the Chair of Scots Law in Edinburgh.

We have already alluded to Blackstone at Oxford. We may also recall the fact that Austin's lectures were given

in the Chair of Jurisprudence at London University, and that at the Inns of Court Sir James Stephen delivered as lectures his "Digest of the Criminal Law and of the Law of Evidence." More might be added, but perhaps enough has been written to induce the student to believe that Professors and their lectures may prove of some value to him.

The Council of Legal Education has often been pressed to recognize more fully the work done at Oxford, and to dispense with any further examination in the case of those who have taken Honours. The B.C.L. School is recognized as exempting from an examination in Roman Law and Jurisprudence. The Inns of Court can waive their right to examine if they please, but the Incorporated Law Society are bound to examine every Candidate for the solicitor's profession.

The question of a further examination by the Inns of Court is of small importance in our opinion. A man who has taken Honours in the School of Jurisprudence will find his Inns of Court Examinations a positive advantage to him in his reading for the B.C.L. Degree; and this reading can very well be taken up while doing practical work in barrister's chambers.

Regarded from a professional point of view, the Law training given at Oxford is very useful. From time to time no doubt other branches of English Law will be represented in the Honour School of Jurisprudence.

Equity and Criminal Law, which are included in the B.C.L. Examination, will find a place here also.

The Law of the Constitution ought to be studied in the School of the Law Faculty as well as in the Honour School of Jurisprudence. Other changes will occur to other minds as desirable. As we have seen, there is no finality in the views of desirable change entertained by the authorities. But the question will arise, whether Oxford is not rapidly becoming too much a home for specialists, and

whether her Degree in Arts is any guarantee for general culture.

This is too wide a question to discuss here.

The old School of Law and Modern History, inadequate as it was upon its Law side, gave a better guarantee for culture than the present Jurisprudence School.

Many people will consider that a special study in Law comes more properly after a Degree which attests a general culture than as a main part of the knowledge required for the conferment of that Degree.

HUGH HALL, B.C.L.

CHAPTER XIII.

MODERN HISTORY.

THE Honour School of Modern History has itself a history which covers some four-and-thirty years. A School of "Law and Modern History" was one of the results of that reforming movement which led to the first University Commission. For twenty years these subjects were yoked together, until in 1872 two independent Schools were established; while the present regulations came into force as lately as 1886. In spite of many difficulties, to which it were not surprising had the School succumbed, it has steadily grown in importance. The work has become more thorough, the teaching better organized, the examination standard higher; and now the study of Modern History excites so keen an interest and gives an intellectual stimulus to so many that it must be reckoned one of the most powerful forces in Oxford life.

Before speaking of the considerations which may lead a man to choose this particular School, let us see what work it sets before him. In the first place, he is required to study the outlines of the whole of English History, both political and constitutional; then, secondly, he is to give special attention to a "Period" of both English and Foreign History,—thus, should he select the Period of Foreign History from 1414 to 1610, he must take the Period of English History from 1399 to 1603. He will, in addition, be examined in Political Science, and in

Economic History and Theory. And, finally, those who aim at a good class are required to offer also a Special Subject, with certain specified "original authorities."

Now the first and most difficult point to be settled by the man who begins to read Modern History is, which Period he shall "take." The Periods are, roughly, as follows : (1) from the fifth to the eleventh century ; (2) the ninth to the thirteenth ; (3) the thirteenth to the fifteenth ; (4) the fifteenth and sixteenth ; (5) the seventeenth ; (6) the eighteenth ; (7) from the middle of last century to the middle of this. The selection will of course be determined largely by individual preferences ; one man may wish to examine mediæval society, another the great changes accompanying the Renaissance and Reformation, while a third may be more interested in the politics of the age immediately preceding our own : but with most the choice will be also influenced by regard to the Special Subjects. Of these six are mentioned in the regulations, viz., Hildebrand, the first three Crusades, Italy (1492—1513), the Great Rebellion (1638—1649), the French Revolution (1789—1795), and India (1773—1805) ; and although Candidates are permitted to offer other subjects, after giving due notice and obtaining the approval of the Board of Faculty, the fact that only in these six are they likely to obtain assistance from tutors and lectures is practically sure to restrict them to those suggested. It will clearly be wise to choose such a Period and such a Special Subject that the latter may fall within the former. With some men it will be the General Period that will determine the Special Subject, but with most the reverse will be the case. Let us assume, then, that the first point to be decided is, which Special Subject to study. Each has its own interest and attraction. The first will give some insight into the character and work of the mediæval Church, and its relations to the Empire and the secular

power; the second shows Christendom and Mahometanism in conflict; the third, the Renaissance and the death of the Italian Republics; the fourth, the struggle between Charles and the English Parliament; the fifth, the overthrow of the *ancien régime* in France; the sixth, the creation of our Indian Empire. In the first and the second, again, the original authorities with which the student will have to deal are in Latin, those for the third in French and Italian, for the fifth in French only, and for the fourth and sixth in English only.

One more alternative is presented. A candidate, instead of choosing a historical Special Subject, may offer himself to be examined in the History of the Law of Real Property, and in this case he will not be influenced by his Special Subject in the choice of a Period. "Real Property" has the advantage of lying in a comparatively narrow compass; and this may induce those to take it up who shrink from handling the masses of original authorities which the other special subjects put before them. Men interested in modern land-questions may feel themselves drawn to the "Real Property" as likely to be of practical value; while those who intend to become barristers or solicitors may see in it a convenient introduction to their more strictly professional studies. On the other hand the subject is very technical, and but loosely connected with the other work of the School; and it certainly seems unwise for a man who has gained a general knowledge of a Period not to try to add to it that insight into character, that training of judgment and sympathy to which the detailed study of a historical Special Subject may help him.

We will suppose then that, having considered the relation of Special Subject to General Period, a man has made up his mind which Subject and Period he will take. And matters have not been unduly anticipated, in thus first directing attention to the General Period and the Foreign

History; for, although tutorial help on the Foreign History is usually deferred until the third term or even the second year of reading, it is necessary to attend lectures upon it from the first, if the ground is to be covered in the time. Supposing a man to know something of general English History, and to have two years before him, he may do well to assign his time thus,—the first long vacation and the two following terms to English Constitutional and Political History; the next term, long vacation, and another term, to the General Period, English and Foreign, a term to the Special Subject, and the last term to Political Science and Economic History.

English Constitutional History is the backbone of the School: around it may be grouped all that it is really necessary to know of what is oddly called "Political" History; and it gives a strength and dignity to the School which it might otherwise lack. But Constitutional History means the study of Stubbs and Hallam,—books which appal the beginner, and of which the former will, not improbably, somewhat bewilder him. The student, when he plunges into it, seems to enter a forest of *gesiths* and *gemots*, of *assizes* and *justiciars*, of *tenths* and *fifteenths*, where the paths all run into one another, and lead no-whither. And, therefore, it may be found more profitable for him, before attacking his Stubbs and Hallam, to go through a little preliminary course of reading; so that when he comes to the greater works he may understand what sort of questions he has to deal with, what are the points at issue, "what it is all driving at." Let him therefore commence with Professor Freeman's "Growth of the English Constitution;" then let him look at the working of our political institutions to-day, as explained, for instance, in the chapters on the Cabinet and the House of Commons in Bagehot's "English Constitution," and in the first two lectures of Professor Dicey's "Law of the Con-

stitution." Then, turning back, let him carefully analyse the "Introduction" to Stubbs' "Select Charters," where every word is worthy of letters of gold. And now he will be in a fit state to open the Bishop of Chester's great work, with some confidence in his power to see the significance of its statements and generalizations.

It would be impossible here to go through the list of General Periods and Special Subjects, and give suggestions on each of them. But something perhaps may be said of what is meant by Political Science and Economic History. The Political Science paper differs from the rest, in that it is not set upon a certain limited subject-matter, though, indeed, definite books are mentioned. It is expected that, whatever Period a man studies, his work will make him think of the political principles for which men then strove, and their relation to the principles of to-day, of the strength and action of political forces then and now; and that he will come to the reading of the prescribed books with some knowledge of the significance of the subjects of which they treat.

The authors chosen are Aristotle, Hobbes, Maine, and Bluntschli, and it may be well to explain why these have been selected. Aristotle's "Politics" is by far the most important of all writings on Political Philosophy. It is the first systematic treatise dealing with the great questions of social organization, and it has permanently affected the language of political theory. But it is of special value to the student of History. For it gives the theory of the ancient state, and by the very contrasts which it suggests, above all by its limitations and omissions, helps us to see wherein the mediæval and modern world alike differ from the ancient.

Yet the mediæval world has this in common with the ancient, that in both the interests of the individual were held to be subordinate to the interests of the State. But

in the sixteenth century another conception of the State began to influence men, one which regarded individuals as having certain rights independent of any social union, and as having created the State for certain limited objects. This theory that the State originated in, or rested on, a contract between individuals, underlay, in the shape given to it by Locke, the Whig doctrine of parliamentary sovereignty; and, as taught by Rousseau, was held to justify the claim to rebellion as a right. But it was Hobbes who first consistently and powerfully worked out the theory; and it can be all the more calmly considered on its own merits when it is presented by Hobbes as a support to authority, and not as a weapon against it.

Maine's "Ancient Law" is also in its measure a typical and representative work; for it marks the beginning in England of the application of the "historical method" to political and social institutions. The history of the growth of an institution does not always explain its value; but it may at any rate show that many an idea which we are accustomed to regard as necessary and self-explanatory, is itself the result of a long development. And, finally, the student is directed to Bluntschli's "Theory of the State," as a useful book of reference; a dull and confused work, but worth consulting occasionally on particular subjects.

Men are, however, usually more afraid of the Political Economy paper than of that on Political Science. The regulations set forth that they "will be examined in Mill's Political Economy," and "will also be required to show an adequate knowledge of Economic History." But if they plunge into Mill they find the greater part of his book extremely difficult, and, what is more important, out of relation to the rest of their reading. Besides, they can scarcely fail to learn that Mill's conclusions have been largely modified by subsequent economists, and they will naturally ask, whether they are expected to follow the dis-

cussion through the writings of Jevons and Cairnes and Sidgwick. On the other hand, Economic History is by itself a wide subject, and a subject for which there are no good text-books. The fact is that a great change is coming over the character of economic teaching in England, and the regulations of the History School are probably only transitional. For the present most investigators of Economic History would agree in thus defining their attitude toward orthodox Economics: they do not deny that the teaching of Ricardo and Mill is a logical construction upon given assumptions, nor that these assumptions are in a large measure true of certain important sides of modern industrial life, but they assert that these assumptions were certainly not at all true until very recent times. And, therefore, they urge, the so-called "principles" of Political Economy are, at any rate, not universally true for all times and places, and, in consequence, contribute scarcely at all to the understanding of the economic life of the past. For this it is necessary to study economic institutions in the light of the ideas of the time, and to examine those ideas, not in relation to modern conditions which did not then exist, but in relation to the conditions amid which they rose. What, therefore, is desired in the History School is probably this, that men should gain some sort of acquaintance with the chief features of the development of English Industry, Agriculture and Commerce, and with the ideas influencing and underlying it; and therefore, that they should also know the chief doctrines of modern economists, without which the social history of the last hundred years is scarcely intelligible. But it is to Economic History rather than to modern Theory that attention is chiefly to be directed. The following reading may be suggested.

Cunningham, "English Industry and Commerce," Book I., chaps. i., ii.: Books II., III., IV.; Rogers, "Work and Wages," chaps. ii.—vi., viii.—xii., xiv.—xx.: Toynbee, "In-

dustrial Revolution of 18th Century," lectures ii.—v., vii.—x. The last-named writer's essay on "Ricardo and the old Political Economy," will explain the assumptions common to Mill and all the great English Economists. Then it will save time and trouble to run rapidly through some short treatise, such as Jevons' "Primer," so as to gain familiarity with modern terms. After this one may address oneself to Mill, and read with especial care, Book I., chaps. x.—xii.; Book II., chaps. vi.—xvi.; Book III., chaps. i.—iv., x., xiii., xvii., xxiv.; Book IV., chap. vii.; Book V., chaps. ii.—iv., vii., xi.

As to the reading necessary for the Periods and Special Subjects, reference should be made to the lists of books in the Examination Statutes, and it would be scarcely possible to make here any detailed suggestions. But some words as to the general character of the work may not be out of place.

The work is of three kinds: attendance at lectures, reading, essay-writing. And in the History School, essay-writing has become the usual way of "doing work for one's tutor." Men are advised at the beginning of the term to give special attention to some particular period, certain books are suggested, and "subjects" falling within their reading are "set" for essays. Now, why has this particular method been adopted?

For boys at school there is probably no better way of teaching than to cause them to learn the main facts in such a way that they can remember them. But in the study of History in the University the learning of bare facts is the smallest, and in a sense the least important, part of the work. By going to the usual authorities, any tolerably industrious man can readily find a sufficient number of facts,—of dates and events. What he really wants to know is the meaning of these facts, what stages they mark in the growth of such and such an institution, what policy they show in the action of a particular statesman, what contrasts they sug-

gest between different ages and nations. And essay-writing seems the best way to develop this habit of looking for causes and effects. Let the student first quietly read the necessary authorities upon the subject, making as he does so a rough abstract of what they contain; then let him jot down his ideas, in some dozen words, and make up his mind what his line of argument is going to be, what he is going to say first and next, and how he is going to end; and then, *when he sees to the end* of what he is going to say, and not before, let him begin. The salvation of an essay is "point."

Now of course this, like all other conceivable methods, has its risks. It dangerously encourages fine writing; it may make a man undervalue reading and investigation in comparison with facility in constructing neat arguments. Yet, under the criticism of a tutor, it is the best way of making the reading for the History School a really valuable mental discipline. For, as Professor Seeley has so admirably said, "in History everything depends on turning narrative into problems. So long as you think of History as a mere chronological narrative, so long you are in the old literary groove which leads to no trustworthy knowledge, but only to that pompous conventional romancing, of which all serious men are tired. Break the drowsy spell of narrative; ask yourself questions; set yourself problems; your mind will at once take up a new attitude; you will cease to be solemn and begin to be serious."

Nor is it as unnecessary as it ought to be to insist on the importance of impartiality. No such opportunity will ever come again of forming right judgments, and it were a pity to lose all the benefit that could be gained, because of previously created bias. This does not mean that a man is to get rid of all his opinions beforehand, or that he should not hope to retain those he has. He may fairly think Strafford a hero, and Cromwell a hypocrite, or Cromwell a

saviour of liberty, and Strafford a tool of despotism; and he may fairly hope that the result of his reading will be to confirm him in these opinions. But this need not cause him always to take for granted that the one was wrong or the other right. Let him try to be scrupulously fair, and to think how the matter presented itself to the actor himself.

What is necessary in dealing with individuals is still more necessary in dealing with institutions. Be ready to recognize that a great organization had *some* value for its own time. It will be a great help towards clearness of perception, if question-begging terms are scrupulously avoided; thus, even if a man thinks that the mediæval papacy was a curse to the world, he will not be giving up any principle if he speaks of its "claims," instead of its "pretensions."

Perhaps, at this point, we are in a position to answer the question, Why should a man read for the History School? Because, in the first place, it is in many cases a peculiarly valuable preparation for after life. Suppose, for instance, that a man intends to take Holy Orders. Theology is a study which, more than any other, requires a combination of powers,—the power to understand and sympathize with high feeling and emotion, the power on the other hand of estimating at its true value the "practical side" of life. And in each direction, History will help him. It will give him, moreover, a wider horizon; he will learn something of the relation of the Church to Society and the State; he will see how men, in other times and conditions, have dealt with the problems with which he also has to deal.

Or again, suppose he intends to enter "business." There is no danger so great to the business man as the danger of being immersed in the present, of caring only for the immediate circumstances of the immediate occupation. For such a man it will be a great safeguard to have made acquaintance with other motives and forces than those which he

is likely to meet in business, to be able to appreciate forms of society very different from those in which he is placed, to understand how much the world has changed in the past, and, therefore, how much it may change in the future.

Again, does not the History School offer an excellent training for the politician or journalist? The business of politics is becoming increasingly difficult; it demands, above all, knowledge and seriousness. Only by studying the past can the necessary knowledge be gained, and nothing is so likely to impress a man with the tremendous importance of the issues which the pettinesses of party warfare conceal.

But the History School would not be so highly valued as it deserves, were it only regarded as suitable to men who look forward to certain particular professions. Of course, like any other mental discipline, it teaches industry and method; but its peculiar value lies rather in the training of the *judgment*. It may make us discover the good in some cause or movement which yet we may feel it our duty to oppose; may make us see the long past causes of present evils, and the far future results of action now lightly begun; and it may encourage the habit of suspension of judgment till the judgment has sufficient materials to build upon.

W. J. A.

CHAPTER XIV.

MATHEMATICAL SCHOOLS.

FOR Candidates for Honours in Mathematics there are two necessary and two optional examinations, the former being the First and Second Public Examinations respectively, and the latter those for the University Mathematical Scholarships. The First Public Examination is held twice a year, in June and December, and the student may present himself not earlier than his fourth, and not later than his eighth Term. The Second Public Examination takes place in June only, and is open to Candidates of not less than twelve Terms', and not more than sixteen Terms' standing. (The regulations for the University Scholarships may be referred to later when the nature of the Examinations is discussed.)

The majority of men whose names appear in the Mathematical Class Lists are either Scholars or Exhibitioners, and, as a rule, have had a preliminary training in most of the subjects required for their First Examination—or Moderations. Those who do not aim at success in the competitions for the Junior University Scholarship will generally find that the private instruction of their College Tutor, supplemented by attendance at the lectures provided by a combination of College Lecturers, will be sufficient to enable them to take the highest honours. Occasionally,

however, when time is a consideration, or when the school training has been inadequate, the student will do well to "put on a coach."

It may be assumed that he has passed Responsions before commencing residence, and that he will not delay in obtaining the *testamur* for the Additional Subject, which will free him from further Classical troubles. He will thus be able to begin reading for Moderations, undisturbed by Pass Lecturers and Pass Examinations.

A glance at the list of subjects issued by the Board of Faculty will show that the course of study for the first few Terms is almost confined to Pure Mathematics.

"MODERATIONS."

List of Subjects for the First Public Examination.

1. Algebra and the Theory of Equations.
2. Trigonometry, Plane and Spherical.
3. Plane Geometry, including Conic Sections, treated both geometrically and analytically.
4. The Differential Calculus, including its applications to plane geometry, and to the determination of tangents and normals to surfaces and lines in space.
5. The Elements of the Integral Calculus, including Differential Equations.
6. The Elements of Mechanics, of Solids and Fluids.

For the guidance of the beginner three important principles may be enunciated. The observation of these from the outset will save him much trouble and cannot fail to improve the quality of his work.

1. He should, in the first place, remember that the different branches mentioned in the above list are not distinct but intimately connected, and that each may be made helpful to the others. In a piece of bookwork in Analytical Conics or in the Differential Calculus he may find that an

ingenious method has been employed to overcome an algebraical difficulty. It may be true that the device was originally invented for this particular purpose, but it should be borne in mind, as it will probably prove useful in solving some purely algebraical problem, which would be intractable if the correct method were not discovered. Thus it not infrequently happens that a question, which the student has attempted again and again, will yield to some method suggested months later by his reading in another part of his work.

2. He should, further, notice that subjects like Algebra and Trigonometry still demand serious attention, although he has spent so much of his school life in their study. It is easy to devote an occasional hour to practice and revision.

3. The course of study for the Final Examination follows naturally after that for Moderations, and presupposes a knowledge of the portions of Mathematics offered in the earlier examination. It is, therefore, unwise to read hurriedly certain branches on the ground that very few questions are set on them, seeing that the learner's first task, before starting on his higher work, will be to perfect himself in that which he has previously neglected.

As to the order in which the different subjects for Moderations should be taken, no rules can be given. Everything depends on the student's attainments at the time of his joining the University, and his tutor will be his best guide. But on the subjects themselves the following comments may be offered.

In Algebra the most important portions are the Solution of Equations, Series (their Summation and Convergency or Divergency), the Theory of Numbers, and Probabilities. After mastering the text-books of Todhunter and Gross, one might devote some time to the solution of problems taken from Wolstenholme's "Collection of Mathematical

Problems." This work and copies of past Examination papers will prove very useful, as affording the necessary opportunities for practice.

On Theory of Equations the standard books are those by Todhunter, and Burnside and Panton.

Todhunter's "Plane Trigonometry," and "Spherical Trigonometry," Lock's "Plane Trigonometry," and McClelland and Preston's "Spherical Trigonometry," are the best books on these subjects. The last-mentioned will be very suggestive reading for a good man.

Much attention is paid to Pure Geometry in Oxford, and a tutor's guidance is essential. Casey's "Sequel to Euclid," and Taylor's "Ancient and Modern Geometry of Conics" form a good introduction to the subject, and will be followed by Leudesdorf's translation of Cremona's "Projective Geometry." Lectures are also provided and are indispensable. (The more ambitious student will consult Chasles, Poncelet, or Reye.) The geometrical treatment of questions on maxima and minima deserves notice.

Most men will find in Smith's "Conic Sections" sufficient information on Analytical Conics. There is a rich store of examples to be worked out and most of the ordinary bookwork is given. Supplementary chapters may be read in Salmon's "Conic Sections," and Wolstenholme's "Problems" should be freely used.

For the beginner the Method of Limits seems to be the best foundation of the Differential Calculus. The works by Todhunter and Edwards will afford a good introduction; but, as soon as the subject of curves is reached, Williamson's "Differential Calculus" may be referred to with advantage. In the First Public Examination great weight is attached to Curve Tracing. For success in this constant practice is necessary, in order that the experienced eye may see as speedily as possible the method that can be best applied. Frost's "Curve Tracing" is interesting reading

and may be attacked even before beginning the Calculus. It is essential that the student should aim at obtaining clear ideas on Partial Differentiation, and that he should always be careful as to the meaning he attaches to the symbols employed,

Todhunter's "Integral Calculus" or Williamson's "Integral Calculus" will suffice for this subject, but much practice is needed throughout. For Differential Equations the treatise by Forsyth should be consulted. It will frequently be found that much ingenuity is required to recognize which method should be adopted for the solution of such an equation. A thorough knowledge of the subject is needed at the beginning of the work for the Final Schools. It should, therefore, receive due attention.

The fundamental conceptions of Mechanics frequently present difficulties to the beginner. These he must endeavour to overcome. Omission to do this, while he is studying the elementary portions of the subject, will cause frequent trouble later. The meanings of the terms employed, and the connection between the various units of measurement, are often misunderstood, and great care is needed before they are mastered. As text-books Greaves' "Elementary Statics," Garnett's "Elementary Dynamics," and Besant's "Elementary Hydrostatics," may be recommended.

"GREATS."

The following are the Regulations laid down by the Board of Faculty for the Second Public Examination:—

Pure Mathematics.

1. Algebra.
2. Trigonometry, plane and spherical.
3. Geometry of two and three dimensions.
4. Differential Calculus.
5. Integral Calculus.

6. Calculus of Variations.
7. Calculus of Finite Differences.
8. Theory of Chances.

Mixed Mathematics.

1. Mechanics of Solid and Fluid Bodies.
2. Optics, Geometrical and Physical.
3. Newton's Principia, Sections I., II., III., and Parts of IX. and XI.
4. Astronomy, including the more Elementary parts of the Lunar and Planetary Theories.

The order in which these subjects are attacked is, to a great extent, optional. The student may be desirous of hastening on to the various branches of Mixed Mathematics; and such a one will be able to acquire a considerable knowledge of all the divisions without waiting to extend his reading in Pure Mathematics beyond the point which he has reached in his preparation for Moderations. Such a course may be followed in exceptional cases, but is not often to be recommended. There should be, on the contrary, a preliminary study of Solid Geometry. This may even take place at the same time with the commencement of some portion of Mixed Mathematics, but should be deferred no longer, and should be looked upon as the more important task. It is necessary to train the imagination early in the conception of the mutual relations of figures in three dimensions; and we may seek in this fact an explanation of the largeness of the number of questions now set on Solid Geometry.

Clearness of ideas on this subject, and readiness in the application of the methods of the Integral Calculus and Differential Equations are indispensable for the attainment of high honours.

After these words of preface, it will be unnecessary to dwell at length upon the individual subjects that have to be studied. Remembering that the tutor will indicate the

best order for the student, we may point to Salmon's "Higher Algebra" and "Higher Plane Curves," as containing the essentials of the higher portions of Algebra and the Differential Calculus. The beginner will choose Smith's "Solid Geometry" for his first book on that subject, and will supplement it by reference to Frost's "Solid Geometry" and Salmon's "Geometry of Three Dimensions." Todhunter's "Integral Calculus" will probably suffice for Definite Integrals, and the Calculus of Variations. The former of these subjects, and the Theory of Chances, will be found well treated in Williamson's "Integral Calculus." The student, who is attracted by questions on probability, will find a storehouse of problems and solutions in Czuber's "Wahrscheinlichkeiten und Geometrische Mittelwerte." Partial Differential Equations are treated of in Forsyth's work, and Boole's "Finite Differences" will contain all necessary information on that subject.

Turning to Mixed Mathematics, we find Minchin's "Statics" to be the ordinary text-book. The first volume is confined to problems in two dimensions, and is therefore insufficient for the Examination. The deficiencies may be supplied from the second volume or from lectures.

Dynamics of a Particle should be thoroughly mastered. The number of types of questions is comparatively small, and considerable facility in solving them can be acquired with a little patience. The very condensed form in which Besant's "Dynamics" is written, will cause many beginners to read Tait and Steele's work first, especially as the latter is in some ways more complete. But the newer book must also be read, and the later chapters will be found to be an excellent introduction to Rigid Dynamics, which is rightly considered to be one of the most difficult subjects required for the Schools. The student, to whom a problem on "Constrained Motion" is formidable, will spend weary weeks in

attempting to grapple with the more complex questions of Rigid Dynamics.

An effort should be made to secure a tutor's help during the first reading of Routh's Treatise, but it should be carefully worked through a second time in some Vacation, and Schools' papers frequently consulted.

The third edition of Besant's "Hydromechanics" will be sufficient for the wants of most students. Those who wish to pursue the subject farther should read portions of Lamb's "Hydrodynamics."

Lectures are provided on Physical Optics ; and Godfray or Main's "Astronomy," Godfray's "Lunar Theory," and Cheyne's "Planetary Theory," are the text-books on those subjects.

In this Examination Pure and Mixed Mathematics are of equal weight, and the amount of bookwork set is so large that it is necessary for the Candidate to have had continuous practice in writing out the more important pieces. A knowledge of these will enable anyone, even though he lacks skill in the solution of problems, to secure a position in the Class List.

" UNIVERSITY SCHOLARSHIPS."

The Examination for the University Scholarships takes place in the first week of the Summer Term. There is a Senior Scholarship, the value of which is £50 for two years ; a Junior Scholarship of £30 for two years, and a Junior Exhibition of £20 for one year. The Senior Scholar is Johnson Scholar for the year.

Candidates for the Senior Scholarship must have passed all Examinations necessary for the B.A. Degree, and must not be of standing for the M.A. Degree. The subjects are Mathematics and Mathematical Physics.

A person who enters the University in the October

Term may compete twice for the Junior Scholarship. The subjects are included in the first four sections of those for the First Public Examination, but the standard is much higher than that required for Moderations. Tradition names the favourite authors for study, but the student who has mastered the ordinary text-books may wander at will through any literature which bears on the subjects of the Examination, and of which he will find a rich supply in the Radcliffe Library at the University Museum. As very great stress is laid on the solution of problems, those who are serious competitors frequently find it useful to seek the aid of a coach.

H. T. G.

CHAPTER XV.

NATURAL SCIENCE AND MEDICINE IN OXFORD.

I. GENERAL INTRODUCTION.

THE Oxford student of Natural Science enjoys many advantages, chief among which are the various appliances of the University Museum and of other institutions, such as the Botanic Garden and the New Observatory, all of which are available in one form or another for purposes of instruction. The University provides for scientific education on an unusually complete scale, both with regard to the staff of professors and other teachers of various scientific subjects, and also with regard to the laboratories and apparatus required for the practical work which forms an essential part of every branch of scientific study. The collections of natural objects are in many of the departments extensive and valuable, and the student has also the privilege of access to the fine scientific library belonging to the Radcliffe Trustees.¹ In addition to the facilities for scientific work thus afforded by the University itself, many of the Colleges have Science tutors or lecturers of their

¹ Various scientific societies exist in Oxford, such as the Ashmolean (annual subscription of Undergraduate Members, 10s. 6d.), which has a good scientific lending library; and the Junior Scientific Club. Both of these hold meetings for the reading and discussion of original communications.

own, and some few have laboratories and collections available for the use of their own members, and more or less open to members of other Colleges as well.¹

The student of scientific tastes and aptitude will naturally turn his attention to the Honour School of Science as affording the most appropriate field for his academic labours. On approaching the subject for the first time he will probably find some difficulty in thoroughly comprehending the Statutes and official Regulations that bear upon this School. These, it must be confessed, have reached a high degree of complexity, in part inevitable from the rapid growth of Natural Science itself, and the increasing amount of specialization found necessary in its several branches ; in part caused by the fact that the University is still engaged in determining the exact relation which Natural Science shall hold to its other studies.² Although a great deal of legislation has lately taken place on the various points involved in this question, the present stage can hardly be considered final. It may be hoped, however, that a condition of equilibrium will before long be established ; in which case the Regulations may be expected to settle down into definite shape, to the great advantage of both Candidates and their teachers. At present, as it is impossible to stop the machine while its works are being re-arranged and oiled, it becomes necessary to tide over the interval by resorting to various temporary expedients (such as Decrees of Convocation suspending or modifying the operation of University Statutes,) which greatly increase the obscurity of the subject.

¹ One College has lately opened a laboratory devoted to practical engineering.

² An additional complication is caused by the fact that the Statutes relating to Medical Degrees and Examinations have been lately modified ; changes having resulted both in the Examinations themselves, and in the relation of the Medical to other University studies.

It will be a chief aim of the following pages to assist the student in choosing and arranging his course of study by explaining to him in what relation the Science and Medical Schools will in future stand to other Schools (which, in consequence of a recent statute, it is now to some extent possible to do), and also by indicating to him the various divisions of subject that exist within the limits of the Schools themselves, together with the nature of the work required, and of the various examinations to be passed in each one of them.

II. THE HONOUR SCHOOL OF NATURAL SCIENCE.

(a) *Its Relation to other Schools.*

The Honour School of Natural Science forms one part of the Second Public Examination of the University, Natural Science being one of the seven subjects the obtaining of Honours in any one of which practically entitles the Candidate to his B.A. Degree. Until lately it has been necessary for every Candidate to pass the First Public Examination (commonly known as Moderations) with or without taking Honours, before presenting himself for examination in the Final School of Natural Science; now, however, the Science student is allowed to claim exemption from every part of Moderations except the examination in Holy Scripture, or the book that under certain conditions may be offered instead of it. He still has to pass Responsions (familarly known as "Smalls") or one of the examinations recognized by the University as equivalent to it. Moreover, if he wishes to claim exemption from Moderations, he must take up an additional subject in Responsions, selecting it from a list published by official authority. The student, accordingly, who has passed his "Smalls" with the additional subject, (which he is permitted, and ought, if possible, to do before matriculating) has nothing further to divert him

from his strictly scientific studies, but the not very formidable examination in Holy Scripture.

(b) Its Division into Subjects.

Coming now to the Honour School of Natural Science itself, the student will find that it consists of two parts, a Preliminary and a Final. The Preliminary is divided into five practically distinct examinations, as follows:—

- (1) Mechanics and Physics.
- (2) Chemistry.
- (3) Animal Physiology.
- (4) Animal Morphology.
- (5) Botany.

The Final falls under six heads, thus:—

- (1) Physics.
- (2) Chemistry.
- (3) Geology.
- (4) Animal Physiology.
- (5) Animal Morphology.
- (6) Botany.

This second list is not so alarming as it seems. It does not mean that any Candidate is expected to take up all these subjects; they are in fact alternatives, of which no Candidate is expected to offer more than one, though there is nothing to prevent any Candidate, supposing that he has already gained his class in one of them, from going into the Schools again on a future occasion to offer another, provided that he can get through the requisite amount of work within the time allowed by the Statutes (in such a case five years from matriculation). The number of subjects that a Candidate has to take up in the Preliminary Examination depends upon which subject he selects for his Final Examination. The rules on this point are as follows:—(a) The first two subjects of the Preliminary Examination, viz., (1) Mechanics and Physics, and (2) Chemistry, must be passed by *every*

Candidate, whatever his final subject may be. (b) In addition to these subjects compulsory for all, the Candidate who offers either of the last four subjects of the Final Examination has certain other of the Preliminary subjects to pass, as is shown below :—

Those who offer as a Final subject	Must pass the Preliminaries in
(1) Physics	(1) Mechanics and Physics. (2) Chemistry.
(2) Chemistry	(1) Mechanics and Physics. (2) Chemistry.
(3) Geology	(1) Mechanics and Physics. (2) Chemistry. (3) Animal Morphology. (4) Botany.
(4) Animal Physiology	(1) Mechanics and Physics. (2) Chemistry. (3) Animal Morphology. (4) Botany.
(5) Animal Morphology..	(1) Mechanics and Physics. (2) Chemistry. (3) Animal Physiology. (4) Botany.
(6) Botany.	(1) Mechanics and Physics. (2) Chemistry. (3) Animal Physiology. (4) Animal Morphology.

It is here to be noted that the Candidate may, if he pleases, offer in his Final Examination one or more of certain additional subjects together with the main subject which he has selected from the list just given. These additional subjects are as follows :—

- (1) Crystallography.

- (2) Mineralogy.
- (3) Anthropology.
- (4) Practical Astronomy.

The Candidate's place in the Class-list will depend entirely on his performance in the Final Examination; this not being at all affected by his work in the Preliminaries. The latter, though of a reasonable standard of difficulty, are purely pass examinations, and their main object is to ensure that the student of one branch of science shall not be ignorant of the elements of the rest. It will be observed, however, that while the Biologist is expected to know something of Chemistry and Physics, the Chemist or Physicist does not necessarily undergo any training in biological subjects, which from some points of view may seem to be a defect in the system. There are, however, special reasons why Chemistry and Physics should be looked upon as indispensable antecedents to the study of Biology, while the converse certainly does not hold good to the same extent.

The Preliminaries may be passed at any time after matriculation, and may be taken either separately or together as the Candidate pleases.

(c) The Choice of a Subject.

In selecting the subject of his Final School, the Candidate will probably be greatly influenced by his personal bent and inclination. This should doubtless be allowed great weight in the matter, for a man is far more likely to do well in a subject in which he takes a natural interest. Other considerations to be attended to are:—(1) The amount of time at his disposal. If this is very short, the curtailed preliminaries of Physics or Chemistry are worth considering. (2) The extent of his mathematical knowledge. If this is small, he must at any rate avoid the Physics School; if it be considerable, the Physics School

would very likely give him the best chance of distinguishing himself. As a matter of fact, the Physics division of the Natural Science School is often taken as a second school by mathematicians ambitious of further Honours after their Final Mathematical Examination. (3) The general direction of his future career. This may of itself mark out the most appropriate subject for him to take up; in many cases, however, the Candidate will not have yet brought his views of the future into a sufficiently definite form to afford him much guidance on this point.¹ (4) The special question of whether he intends to graduate in Medicine. If he does, he can save both time and trouble by taking Chemistry or Human Physiology as his Final subject, either of which will exempt him, as will be shown later on, from some part of his Medical Examinations.

(d) The Course and Methods of Study.

The student will find the methods and course of study required in the several subjects already marked out for him with sufficient distinctness. The Regulations issued from time to time by the Board of Faculty of Natural Science supply him with an enumeration of those parts of the subject in which his examination will be conducted, and the Lecture lists published at the beginning of every Term in the "University Gazette" keep him well informed of the means of obtaining the necessary instruction.² The needs of the Student of Natural Science, both in the way of lectures and of practical work, are well provided

¹ The question of whether it is advisable to try for Honours in any other School as well as the Science School may in most instances be answered in the negative, though every such case must be decided on its own merits. The combination of Mathematics with Physics is an exception to this rule.

² It may here be mentioned that Fees are charged to defray the expenses of practical work at the Museum. These do not ordinarily exceed £5 a Term, even if they reach it.

for at the University Museum, and the Professors of the various scientific subjects make it part of their duty to supervise generally the work done for the School by each man, taking care that as far as possible everyone shall have had an opportunity of receiving instruction in each part of his subject. The advice and instruction always accessible to the student at the University Museum will be supplemented, if necessary, by the Tutor or Lecturer in Science who is now to be found on the teaching staff of most Colleges. The student in need of such additional help will find his Science Tutor ready to give him whatever is necessary, either in his own person, or by arrangement with other teachers.

Two considerations which affect the course of work for the Science School should here be pointed out. The first is that this School differs from others in not only having to be "read" for, but having also to be worked for in the way of practical exercises and manipulations. This means that more time must be given up to the study of this than of most other subjects in order to produce what is apparently an equivalent result; on the other hand, the mental strain in much of the practical work is not necessarily severe, and the great interest which the actual observation of the facts of nature is capable of arousing in the mind of the man with a taste for Science may be accepted as full compensation for the extra demands made on his time and attention. The second point follows on the first; it is that the student of Science will in all cases find it necessary to give up part of his afternoons to work at the Museum or elsewhere. This is from some points of view unfortunate, since the ordinary arrangements for recreation in Oxford proceed on the supposition that everyone will be free from lecture or work engagements at least between two and four o'clock in the afternoon, which is seldom the case with the Science man. With a little management, however, the

difficulty is not serious; and the workers at the Museum are now a sufficiently large class to be able if they choose to make arrangements of their own for common recreation. It would, however, be a pity if Science men ever grew into an exclusive set in Oxford. The free mixture of men reading Science with those engaged in other studies is good for both, and should be encouraged.

(e) *The Time required for Preparation.*

The time that a student can give to preparation for his Final School will of course vary in different cases. The Statutes allow four years from matriculation, after which no one is allowed to enter for an Honour Examination, unless having already gained a Class in one of the Final Subjects, he is still desirous of a Class in another, in which case he is granted an additional year. The amount of time spent over the Preliminaries will depend on the number necessary in any given case, and on the extent of the Candidate's knowledge of their subjects at the time of his matriculation. Most men would take at least a year and a Term over four Preliminaries if they had to begin from the beginning. No less than two clear years should be allowed for the Final Subject; and even this will in some of the divisions be found all too short, unless for exceptional men. The case of the Mathematician reading Physics is somewhat different; for him a single year may often be enough for his "Second School." Speaking generally, it may be said that most men will do well to take advantage of the full period (just under four academical years) allowed by Statute to elapse between their matriculation and their Final School.

III. SCIENCE IN THE PASS SCHOOLS.

The subjects of (1) Elementary Mechanics of Solids and Fluids, (2) Elementary Chemistry, (3) Elementary Physics, are recognized in the Final Examination for B.A. of those

who do not seek Honours. In this examination three subjects in all must be offered, either one or two of which may be taken from the foregoing list. It is probable that before long other scientific subjects (*e.g.*, Elementary Morphology and Botany) will be added to these as alternatives.

The course of study required for these subjects needs no special remark. The student will in all ordinary cases find his wants amply provided for at the University Museum or by his own College lecturer or tutor.

IV. SCIENCE PRIZES.

(a) *College Exhibitions, Scholarships, and Fellowships.*

Most Colleges now offer Scholarships or Exhibitions for open competition in Natural Science. Due notice is always given some months beforehand in the public journals of the subjects, time, and place of the Examinations by the result of which these Scholarships are awarded, and the regulations and conditions under which the competition takes place are identical with those applying to similar Scholarships in Classics or Mathematics. Sometimes one particular branch of Science is specified as the subject of examination, sometimes the Candidate is allowed his choice between two or more. The largest number of Science Scholarships is given for Chemistry, which is the branch of Natural Science most commonly taught in Schools. Comparatively few are offered for Biological subjects, and for those that are so offered there are sometimes but small entries of Candidates. Perhaps if the schools were to take more trouble in teaching Biology, and were to send up larger numbers of more satisfactory competitors, the Colleges might be stimulated into offering more prizes in the subject. There is no reason why Biology should not be taught at school, though it is desirable, and indeed necessary, to lay a foundation of Chemistry and Physics in the first place.

It is usual to expect a successful Candidate, if he has not already passed Responsions or its equivalent, to give evidence of his ability to pass the classical examination required of him without difficulty.

Fellowships are occasionally given in Natural Science, but it cannot be said that they are very numerous.

(b) *University Prizes.*

The Burdett-Coutts Scholarships and the Radcliffe Travelling Fellowships are University Prizes of considerable importance. The former are held for two years; one being given annually after an examination in Geology and allied subjects. The latter are tenable for three years, on condition of spending at least eighteen months in study abroad. An election is made every year; the examination being held in Scientific subjects connected with Medicine.

The Rolleston Prize, a memorial to the late Linacre Professor of Physiology, is given every two years for original research in Biology. It is open alike to Members of the Universities of Oxford and Cambridge.

The Johnson Memorial Prize is offered every four years for an original treatise in Astronomy or Meteorology.

V. OXFORD AS A SCHOOL OF MEDICINE.

A. *Medical and Surgical Degrees and Qualifications given by the University.*

Two degrees are given in Medicine, those of Bachelor and Doctor (M.B. and M.D.); and two in Surgery, those of Bachelor and Master (B.Ch. and M.Ch.).

There is also a Diploma in Public Health, open, after examination, to anyone who has taken the Degree of M.B., Oxon.

The Degrees of M.B. and B.Ch. are given together, after the passing of certain examinations which will be detailed

below. Though they are always given together, they can be registered at the General Medical Council Office in London as separate titles, each of which implies a complete examination in all the subjects required under the last Medical Act, that namely of 1886.

For the Degree of M.D. additional conditions are required; viz., a certain seniority of academic standing, and the production of a dissertation on some subject connected with the Science or Practice of Medicine.

For the Degree of M.Ch., besides conditions of seniority there is an additional examination in Surgery.

B. Examinations for Medical and Surgical Degrees.

I. EXAMINATIONS FOR M.B. AND B.CH.

These Degrees are given together on the passing of certain examinations, as follows:—

a. Preliminary Examinations.

These are the same as the Preliminary Examinations in the Honour School of Natural Science (*vide supra*, p. 320); and the following are compulsory for all:—

1. Mechanics and Physics.
2. Chemistry.
3. Animal Morphology.
4. Botany.

The Board of Faculty of Medicine has the power of recognizing other examinations of the University as equivalent to the above. At present the Chemistry of the Final Pass Examination for B.A. is so recognized, the Physics of the same School no doubt soon will be, and it is very possible that if Animal Morphology and Botany can be introduced into the same Pass School, these subjects will also be recognized by the Board of Faculty, in which case the Candidate for a Pass Degree in Arts may find his labours much lightened if he wishes to graduate subsequently in Medicine.

β. First Examination for the Degrees of M.B. and B.Ch.

This examination (commonly called the "1st M.B.") includes three subjects :—

1. Organic Chemistry.
2. Human Anatomy.
3. Human Physiology.

These subjects are examined in practically, as well as by papers.

The first may be taken separately on a previous occasion to the others.

Exemption from examination in Organic Chemistry or in Physiology may be claimed by anyone who has obtained a First or Second Class in either of these subjects respectively in the Final Honour School of Natural Science.

γ. Second Examination for the Degrees of M.B. and B.Ch.

This examination is usually known as the "2nd M.B." It includes six subjects :—

1. Medicine.
2. Surgery.
3. Midwifery.
4. Pathology.
5. Forensic Medicine and Public Health.
6. Materia Medica and Pharmacy.

The last may be taken separately on a previous occasion.

These subjects are examined in practically and clinically, as well as by papers.

II. EXAMINATION FOR THE DEGREE OF M.Ch.

The examination for this, the Higher Degree in Surgery, takes place in the following subjects :—

1. Practice of Surgery.
2. Surgical Anatomy.
3. Surgical Operations.

C. Examination in Preventive Medicine and Public Health.

This includes

1. Hygiene.
2. Sanitary Law.
3. Sanitary Engineering.
4. Vital Statistics.

It is only open to those who have taken the Degree of M.B., Oxon.

D. The Course and Methods of Study in Medicine and Surgery, the Relation between the Medical and other Schools, and the Time required for Preparation.

The student who wishes to graduate in Medicine must bear in mind that he will have to pass through the Arts Course, and obtain his B.A. Degree before he can be admitted to the Degrees of M.B. and B.Ch. It is possible, however, so to arrange his work that after Responsions everything he does for his Arts degree may also be made available for his Medical degree, to the great saving of his time and labour. Opinions will, of course, differ as to how far the intending Medical graduate should be content with receiving a merely scientific and professional education from his University; most unprejudiced people, however, would probably hold that the University has acted wisely in refusing to force all students of Medicine through an extended literary and philosophical curriculum. There is no reason even now why anyone who pleases should not pass through a complete classical or mathematical training before taking up his Medical work, if only he can afford the additional outlay of time, money, and labour, that such a proceeding must involve. Most men, however, will probably wish to obtain their professional qualifications and degrees as soon as they can, picking up on the road as much as is possible in the way of a liberal education. Such men will

be well advised to take advantage of the statute allowing of exemption from Moderations, and after passing Responsions with the additional subject (if possible, before they come up) they will do well to turn their attention at once to the Honour School of Natural Science, their choice of a final subject being determined partly by the bent of their own scientific tastes, partly by the exemptions that can in certain cases be claimed from parts of the First M.B. examination. That is to say, a First or Second Class in Chemistry exempts from the Organic Chemistry of the First M.B., and a First or Second in Physiology from the Physiology of the same examination. Moreover, the Preliminaries required for the Physiology part of the Honour School of Natural Science are identical with those required for the First M.B.; the First or Second Classman in Physiology, therefore, has nothing between him and the Second M.B. but examinations in Organic Chemistry and Human Anatomy. The corresponding Chemistry man would still have to pass his Biological Preliminaries. On the whole, therefore, the Honour School of Physiology is most to be recommended to the Medical student, both from the time saved, and also from the fact that it forms in itself perhaps the best introduction to his Medical work.

The student who is not ambitious of Honours in Natural Science may perhaps find it most convenient to take up one or more of the Science subjects of the Pass Final School. The Chemistry of this School, besides helping him to his B.A., counts as equivalent to the Chemistry Preliminary for the First M.B. (*vide supra*) and no doubt before long all or most of the preliminary subjects will find a similar home in this Pass School. A student who chooses this plan will have, of course, to pass Moderations, as the exemption clause only applies to those who take Honours. Nevertheless, if in three years from his Matriculation he finds himself a B.A., with one or two of his preliminary medical exami-

nations already passed, he will not have much cause of complaint.

Admirable provision is made by the University, helped in some respects by the Colleges, for instruction in the Preliminary Subjects and those of the First M.B. Examination. The student, therefore, having taken his B.A. Degree, cannot do better than remain in Oxford until he passes his first M.B. Examination. The time that this will occupy will vary, of course, with his powers of work and with the extent to which he has already cleared his way of preliminary examinations. An industrious man who has already passed his Preliminaries ought not to spend more than a year over his First M.B., provided that he can claim exemption from Organic Chemistry or Physiology.

The First M.B. passed, the student will do well to betake himself to one of the Metropolitan Hospitals, or other great centres of medical and surgical teaching, for his further instruction. The University will no doubt in due course of time provide for the teaching of *Materia Medica* and Pharmacy and also of Pathology within its own limits, and a good introduction to clinical study can be obtained at the Radcliffe Infirmary. But with regard to the subjects generally of the Second M.B. Examination, there is no doubt that they can be studied to greater advantage elsewhere than at Oxford. It will be necessary to spend at least two years in preparation for this Examination.

Having passed this Second Examination, the student can now supplicate for the Degrees of M.B. and B.Ch., the possession of which entitles him to be registered under the Medical Act of 1886 as a fully qualified practitioner. Should he intend to practise as a physician, the Degree of M.D. will probably be his next object; if his vocation is Surgery, he will aspire to the M.Ch. If he is desirous of obtaining a Public Health appointment, he may find the

Diploma in Public Health (for which he is now entitled to offer himself) worthy of his attention.

Advice on points of detail is readily given to the student by those University Professors and teachers of Science whose subjects come into relation with Medical studies. The student will also have a claim on the services of his College Tutor or Lecturer in Science, or in Medicine should his College possess one. General advice on the whole subject is given by the Regius Professor of Medicine, who attends the Museum at specified times with that object.

The following publication will be found extremely useful to anyone who desires further information on any point in connection with either the Science Schools or the Medical Degrees and Examinations :—

“The Examination Statutes” for the Degrees of B.A., B.Mus., B.C.L., B.M., and M.Ch., together with the present “Regulations of the Boards of Studies, and Boards of Faculties” relating thereto, *to which is added a Table of Fees*. Oxford : Clarendon Press, 1887. This volume contains amongst other information a series of statements drawn up by the Board of Faculty of Medicine, defining the amount of each subject which is to be offered in the various Examinations.

A pamphlet containing “Information respecting Medical Study, Examinations and Degrees at Oxford” is being prepared by direction of the Clarendon Press, and will be shortly issued.

All official notices appear in the “University Gazette,” published by the Clarendon Press once a week during Term.

F. A. D.

CHAPTER XVI.

HONOUR SCHOOL OF THEOLOGY.

GENERAL REMARKS

ON THE SCHOOL : ITS ADVANTAGES AND DISADVANTAGES.

MOST of the men who take up Honour Theology intend eventually to take orders. The knowledge they will gain will be of use to them in the Bishop's Examination, and to a certain extent afterwards, but it is a mistake to over-estimate the value of even a good class in this School. If a man has the faintest chance of obtaining a moderate class in Classics or Mathematics, he had better leave Theology alone, for the greater prestige and practical value of a class in Classics or Mathematics is well worth the slight extra work it will entail. The average man who takes up Theology aims at a Third Class, and generally gets it with a very moderate amount of work, perhaps an average of three or four hours a day. This is like reaching a haven of rest to the poor weary man who has spent term after term in fruitless endeavours to get through his Moderations, and who by sheer perseverance has gained his *testamur* at last. He knows that now if he attends a certain number of lectures, fills up enough note-books, and reads through very many commentaries, he will in eighteen months or two years be placed in the Fourth, or possibly in the Third Class, and get his degree "with Honours."

But some men aim higher ; they take up five subjects and advanced Hebrew, and expect to get a First Class—these, too, generally get a Third, for the mistake of taking up too many subjects is fatal to success. Unless a man intends to devote three years to this School, and also means to read fairly hard he will do best to aim at a Third Class, and then he will not be disappointed.

Hebrew :—

This is a subject which has great weight in the Examination, and it is extremely difficult to obtain a First Class or even a Second Class without it. For this reason it is desirable that every Candidate, except perhaps one who is very much pressed for time, should give it a trial.

It will be well to begin it at once, and to give about two hours a day to it. If at the end of the Term it has been found impossible to master even the elements, and if, besides, the subject seems distasteful, it will be best to give it up altogether. If, however, fair progress has been made, it will be desirable to persevere steadily, and at the end of the second or third term to take the advice of a competent authority as to whether it will be prudent to take up “advanced Hebrew,” or to be content with an elementary knowledge of the subject.

And now for a word of warning ; most men are inclined to give very much more time to Hebrew than can be spared from other subjects, and many of the failures in the Theological School are due to this cause. It will, therefore, be advisable to guard against this fault by strictly limiting the time given to Hebrew to two or three hours a-day.

Biblia Sacra :—

The whole of the first Term, with the exception of the time given to Hebrew, should be devoted to *Biblia Sacra*, as this subject is very important, and as a general rule is

rather neglected. When reading a book of the Old or New Testament, it is advisable to run through the introduction to a good commentary, and then to read through the book itself, marking those passages which present difficulties and referring to the commentary for their solution. As a rule men endeavour to read straight through a commentary, and waste their time over a mass of more or less irrelevant matter which they cannot possibly remember and which would be of very little use to them if they could.

The books of the New Testament must be read in the Greek text: it is very necessary that St. Paul's Epistles should be thoroughly known, as they are specially recommended for diligent study in the Examination Statutes.

Dogmatica:—

In this subject three alternatives are allowed: the doctrine of the Trinity, of the Incarnation, or of Grace. In the Examination Statutes under each alternative two lists of books are given. Those in the first list are marked with an obelus (†) and are required to be thoroughly known. Those in the second list are not required to be known, but are recommended as sources of useful information. It is very important that sufficient time should be allowed for this subject, as "no Candidate can be placed in the First Class unless he shall have proved himself to be well acquainted with Dogmatic Theology;" so it is best to begin it in the second Term, giving as much time to it as can be spared from *Biblia Sacra* and Hebrew. The Greek and Latin texts will require very careful reading, and it will probably be necessary to go through them three or even four times. Dogmatic Theology is to many an irksome subject, as progress comes very slowly and imperceptibly; for though perhaps it is possible to "cram" the texts, a knowledge of the subject matter can only be obtained by careful and diligent study.

History :

With regard to Ecclesiastical History, very few remarks are necessary. A choice between four periods is permitted, viz., the Antenicene Church, the Church of the First Four Councils, the Church of the Middle Ages (this period has two sub-alternatives, 1, the Conversion of the Northern Races, 2, the growth of the Papal Power from Charles the Great to Boniface VIII.). The age of the Reformation. The last period is perhaps the best to take up, as in each of the others it will be necessary to read about five books of Church History in Mediæval Latin or Greek, which is rather a laborious task. Most men take History as their third subject; it is not wise to begin it till the fourth Term, unless *Biblia Sacra* and Dogmatics are known pretty well.

In 1888 the list of alternative subjects will be considerably enlarged, as in that year a choice of no less than eight periods is permitted.

Apologetica :—

This is generally chosen as the fourth subject, and has the advantage that it can be mastered in a fairly short time. Four alternatives are allowed : 1, Natural Theology and Revelation ; 2, Date of the Canonical Books of the New Testament ; 3, Miracles ; 4, Prophecy.

In making a selection between these subjects a man must be principally guided by the natural bent of his mind, and will of course choose that subject which seems most attractive.

Liturgica and Critica Sacra :—

The two remaining subjects are *Liturgica* and *Critica Sacra*. With regard to *Liturgica*, many of the questions which the subject involves can only be solved with a very great amount of patient study, and it is hardly worth while to be content with a merely superficial knowledge.

Only a very good Hebrew scholar should attempt the criticism of the Old Testament. That of the New Testament has been much simplified by the number of excellent books written on the subject. It is of far more importance to have a good knowledge of the principles of textual criticism, than of the evidence for or against a disputed passage.

Lectures and Private Tuition :—

It may be strange but it is nevertheless true that very many lectures are of little practical value. This is unfortunately especially the case with Theological lectures, for these often degenerate into sermons. It is very difficult on first beginning to read Theology for a man to decide what lectures to attend, as he cannot gain very much advice from his tutor on this point, for tutors and lecturers have no opportunities for practically testing the value of each other's lectures. Most men at first attend as many lectures as possible, but after a Term or two they begin to see that they are wasting much valuable time, and cut down their list considerably. It is a good thing to get the opinion of a man who has been reading Theology for a year or so as to what to avoid, as his opinion will probably be more candid than that of a tutor. A good private tutor is of very great value, especially in the first Term, to set a man in the right path, and in the last Term, to point out any weak points.

Suggested Method of Reading :—

The remarks which have been made in the preceding pages as to the order of reading the various subjects may be briefly summarized thus. Nearly everyone should give Hebrew a fair trial, and should begin it at once, devoting not more than two hours a day to it, and giving up the rest of his time during his first Term to *Biblia Sacra*. In

his second Term he should commence Dogmatics, and confine his attention to these subjects until his fourth Term, when he may choose his third subject. Only a man who aims at a very high class should attempt a fourth subject, as a little done well will pay much better than a great deal done badly.

M.

CHAPTER XVII.

WOMEN'S EDUCATION AT OXFORD.

THE movement in connection with the "Higher Education of Women" at Oxford was scarcely recognized even in the University itself until a few years ago. Up to that time hardly anyone had heard of the Oxford Colleges for Women, and those who knew of their existence had the vaguest ideas of the work done there. Cambridge took the lead so completely in this direction that all other attempts seemed very insignificant in comparison.

Nevertheless two Colleges for Women—Somerville Hall and Lady Margaret Hall—have existed in Oxford since the year 1879. In 1886 St. Hugh's was opened, but as the plan of it is slightly different from that of the other two, many of the following remarks do not apply to it at all, and it is described separately.

In the spring of 1884, a controversy took place with regard to the question as to whether or not women should be admitted to any or all of the University Examinations. Already the students at Somerville and Lady Margaret went in for examinations said to be of the same standard as the corresponding Honour Examinations for men, and it was felt to be hard that their certificates of success should be considered of less value simply because they were not recognized by the University Statutes. Those who took an interest in the subject will remember that a large

majority of Convocation decided in favour of the admission of women to the University Examinations, and it is since that time that the recognition of the movement in Oxford has been growing wider. The schools now open to men and women alike will be found in the following list of Examinations.

THE EXAMINATIONS FOR WOMEN AT OXFORD.

[The following particulars are copied from the paper drawn up by the secretaries to the Association for the Education of Women in Oxford; the fullest details of each examination can be obtained by writing for the "Regulations of the Oxford Examination for Women," to H. T. Gerrans, Esq., Clarendon Buildings, Oxford.]

The Examinations are as follows :—

(a) First Examination.

(b) Second Examination (Pass).

(c) " " (Honours).

(a) The First Examination corresponds with "Responsions" in standard, and consists of papers in (1) Two Languages, (2) Arithmetic, (3) Euclid, Books I. and II., or Algebra to simple equations.

This must be passed by all who offer themselves as Candidates for the Second Examination, and not in the same calendar year. But the following examinations are accepted as equivalent :—Responsions (which was opened to women in December, 1886), the Matriculation of the University of London, the Oxford Senior Local, the Cambridge Higher Local, and the Oxford and Cambridge Joint Board Certificate : the last three with certain restrictions.

(b) The Second Examination (Pass) is of the same standard as the men's Pass Examination for degree. There are six sections :—

A. Languages.

- B. Ancient History.
- C. Modern History.
- D. Mathematics.
- E. Physical Science.
- F. Logic and Political Economy.

Every Candidate must pass in A. and one other.

(c) The Second Examination (Honours) is of the same standard as the Men's Honour Examination. In four of the subjects—Classics, Mathematics, Modern History and Science—the Honour Examinations of the University are used, and the women-candidates are examined by the same examiners, in the same papers, at the same time, and classed on the same standard as the men.

There are eight sections altogether, of which any one, and one only, may be taken. They are as follows :—

- (1) Classics, in which the examination used is Honour Moderations.
- (2) Mathematics, in which, if *Pure Mathematics* only be taken, the examination used is Honour Moderations. If *Pure and Mixed*, then Honour Greats.
- (3) Modern History, in which the examination used is Honour Greats.
- (4) Science, in which the examination used is Honour Greats.
- (5) English.
- (6) Modern Languages.
- (7) Ancient History.
- (8) Philosophy.

(In these four sections the Delegates provide examinations of their own, but the *standard* is the same as that of the University Honour Examinations.)

There is further a Pass Examination in the Bible, or the Bible and Prayer Book combined.

In the first four sections Candidates may take a *portion* : thus in Classics they may take *one* language ; in Modern

History they take English History only; in Science, Elementary Mechanics, and Physics and Chemistry only. If so, they receive not Classes, but Certificates of Pass or Distinction. In Mathematics, they may offer any portion, and receive a Class, or Certificate of Pass or Distinction according to merit.

In all the sections, if the whole subject be taken, the Candidates are classed in three or four classes. All classes obtained are officially published in the "University Gazette."

The Instruction of Women in Oxford is in the hands of an Association formed for that purpose. It consists of residents in Oxford, men and women, who undertake to provide teaching in any subject for which there is a demand. At present there are lectures in Modern History, English, Latin, Greek, French, German, Mathematics, Logic, and Political Economy. Several of the University and College lectures are open to women students in the following subjects: Mathematics, Classics, History, Chemistry, Physics, Geology, and Anthropology. The teaching is open to *all* women, whether living in Oxford with their friends, or in lodgings approved by the Association, or residing in one of the Halls. The fees vary from one to two guineas a course, and the course lasts for the University Term of eight weeks. Women students are admitted to the University Chemical Laboratories for the ordinary fee of £3 a Term. They are also admitted to the University Libraries and Museum. The lectures, except those in the Men's Colleges, are given chiefly in the Association rooms in Alfred Street.

It is a wise precaution to pass the First Examination before entering at either of the Halls. It saves time for one thing, and the Examination may be a source of great annoyance afterwards, as some unfortunates can bear witness. After this the choice of Pass or Honours or *both* depends on the individual and her capabilities. Some students take both, some take the Pass alone from want of

time or ability to read for Honours; some take the Honour Examination alone, especially those who are not equally good in more than one subject. The First Examination is held twice a year—in June and December. The Second Examinations are held yearly at the end of the summer Term.

Perhaps the fact which has aroused most criticism in the Oxford scheme of Education of Women and the fact which chiefly distinguishes it from the Cambridge one, is that the rules about residence seem so informal. Newnham and Girton follow the University rules in this respect, but Somerville and Lady Margaret have not adopted them. No residence, even in Oxford, is necessary, and no fixed periods at either of the Halls, before going in for any of the Examinations. Nevertheless, those who objected to this arrangement may be relieved to find that it is most exceptional for anyone to go in for Examinations who does not reside either at one of the Halls or with friends in Oxford, and that even the latter is unusual. Although there are no specified limits to the time of residence at the Halls, it is generally understood that no one stays up more than four years or less than one unless with special permission and for a special reason. Most girls stay for three years. If, however, anyone fails to get through the First Examination within a reasonable time, she is requested to leave the College, at least until she is more successful. The reasonable time is fixed by the authorities—not by the student herself.

The charges for Board and Lodging are, at Somerville, £21 a term; at Lady Margaret £25 a term. Scholarships varying from £20 to £35 a year in value are from time to time (generally once a year) offered for competition either by the Halls or the Association. Successful Candidates for the Hall Scholarships are required to reside at the Hall which offers the Scholarship. The competition is not great as a rule.

St. Hugh's Hall (at present a small house in Norham Road) was opened in 1886, for those who could not afford the more expensive terms at the other Colleges. The terms are £45 a year for board and lodging. Two students share a bedroom, and all work together in a common study. It is intended for the benefit of members of the Church of England, and, although it has no official connection with Lady Margaret Hall, follows most of its rules and is conducted on somewhat similar lines. The numbers at present are under half-a-dozen: so it is really too early either to speak of its past history or to prophesy of its future.

Both Somerville and Lady Margaret are under the direction of a governing Committee and a resident Principal and Vice-Principal. Students are at liberty to choose their own tuition and instructors, subject to the approval of the Principal. At Somerville the numbers vary between twenty-five and thirty, at Lady Margaret between twenty and twenty-five. The chief difference between the two is that Lady Margaret Hall is founded distinctly on Church of England principles ("though with provision for the liberty of members of other religious bodies"), while Somerville is undenominational.

There is no limit as to age at any of the Halls, except that no student, under ordinary circumstances, is admitted *under* the age of seventeen. Over that, the ages vary up to thirty, very seldom beyond: and the greater number are generally under twenty-one.

At Somerville and Lady Margaret each student has one large room to herself which serves as bedroom and study. All necessary furniture is supplied by the Colleges, and the occupant is at liberty to add whatever else she likes. If she is clever in managing to screen off the "bedroom part" of her room and chooses pretty decorations for the rest, it is wonderful how pretty and artistic the rooms can be made. Of course the choice of rooms, where there is a choice, goes by priority of residence.

"I shall never be so happy again—the pleasantest part of my life is over," is generally the thought in the minds of those who are saying Goodbye to their College days for the last time. For girls feel more than men that such a delightful period of comparative liberty will never come to them again.

So many people still regard the "girl-graduate" (as they *will* call her, though with no right whatsoever) at least as an unnatural production that perhaps they would be surprised to find how very simple and even common-place in appearance is her life at College. Take, for example, one ordinary day spent under ordinary circumstances.

She is waked at seven by a bell being rung up and down the passage in which she sleeps. (She really does wake, for the girl who lies sleepless all night "thinking about her Examinations" exists as a rule in the brains of her sympathizers alone.) Prayers are at eight, and here again some people will be surprised to find that the "intellectual girl" at Oxford at least, does not necessarily think it a fine thing to want to "cut" them. Indeed this strange notion that, at either University, girls at College always or often adopt a sceptical tone about religion, and boast of it, would be found on investigation to be grossly exaggerated. It would be considered the height of bad breeding, to say the least of it, to do any such thing. A few lazy ones will, of course, run the time as close as possible, and sometimes fail to put in an appearance at all. Prayers are followed by breakfast, which everyone has together in the Hall or dining-room. After breakfast the rooms are, or ought to be, ready for work; but those who prefer, may use one of the rooms common to all—the Library, Drawing-room, etc.

Unless there are lectures or morning "Coaches," the time between nine and one is spent entirely in work. Lunch begins at about one, and is a moveable feast lasting until nearly two, during which time people go in and out as they please. The afternoon is almost without exception given up to amusement—except where afternoon lectures or "Coaches"

interfere. This really is a feature in the College life of Women which most people absolutely overlook even if they are aware of it. The good-natured personage who visited one of the Halls under the impression that he would find long rows of pale, heavy-eyed girls bending over books on a lovely summer afternoon was almost breathless with surprise to find no one at work, and the greater number playing "Prisoner's base" on the lawn, with energy and animation enough to do credit to the most ignorant daughters of Eve.

In summer the favourite occupations are tennis or long walks. Those who can drive and can afford it are fond of hiring "Tommy," a good-natured though lazy little fellow, who can be had with a small dog-cart at no very ruinous price per hour. A smaller minority who have friends in Oxford occasionally go for rides. Lady Margaret Hall has a boat, and those who can swim the required distance (fifty feet) may spend very pleasant afternoons on the river.

Cricket, though it must be confessed of a somewhat feminine nature, occasionally comes into fashion. Indeed anyone who will suggest any outdoor game whatever will find plenty of supporters, for everyone is welcome to join in whatever is going on.

Tennis is played more or less all the year round—even late on in the October Term, for then games are scarce and boating grows daily more impossible. La Crosse is a popular winter game, and for one short but brilliant period which most participators regretfully remember Hockey was *the game par excellence*, which engrossed everyone's leisure and thoughts. But it has been partly put down by the authorities since, as "too rough." Sometimes on wet days the gymnasium at Lady Margaret's is the scene of great festivity, and there are generally some girls not altogether superior to a game of hide-and-seek all over the house, with the blinds pulled down. In short, a love of

games is a distinct characteristic of the girls at College—especially the young and healthy ones. The inter-collegiate debates are also held fortnightly in the afternoons ; and although they are a source of pain and anguish to the people who get them up, they are sometimes amusing, even if the numbers are really too small to admit of great variety. Tea is also an informal meal, to which people drop in as they please. Sometimes a stray guest comes and has tea too, and looks curiously at the Hall and the students. Anyone who likes can have tea in her own room and can ask her friends in and out of College—her lady friends that is—for even brothers are not admitted to the rooms, but are entertained in state in the drawing-room. “Tea-parties” are sometimes very lively, particularly when the tea and provisions run short, or do not turn up at all, as sometimes happens. Dinner or supper is at eight, and the interval after tea is spent in work or amusement according to taste. Evening Prayers follow at Lady Margaret, and the rest of the evening is spent either entirely in work or in work with variations. If there is a Concert or anything specially entertaining at the Theatre, two or three of the students are pretty sure to go. Those who have friends in Oxford occasionally go to evening parties—dances always excepted, as they are prohibited. Acting is always popular when it is allowed, and the College concerts with their inevitable “practices” : these are some of the variations, but the evenings are often spent entirely in work or in seeing friends in College.

It is easy to see that any girl can read six, seven, or even eight hours a day, and still have the whole afternoon for amusement and recreation. As a matter of fact, very few people try to work eight or more hours, and the majority not more than five or six. There is no “tradition of idleness” among women : they cannot boast of geniuses who get their First-Classes without ever opening a book. Still

the general idea that they will overwork when they can is not a true one. There are very few cases indeed where girls have overworked at College. Those who stay at home very often do so: for if they have a taste for study they cultivate it along with their social and domestic tastes, and anything like healthy recreation or exercise becomes quite impossible.

The life at College is too methodical and quiet to harm anyone. Those who try to overwork generally see for themselves that it will not pay in the long run: and their friends and neighbours give them very little peace until they promise to reform in this respect, sometimes going to the lengths of forcibly carrying off their books, and threatening to take away their candles unless they promise to be in bed at a reasonable time.

One word as to the students themselves—if it is possible to make any general comment on such a constantly changing set. The new student need have no fears as to the reception she will meet on her first entry. No matter under what disadvantages she may “come up” she will receive a kindly and courteous welcome from the old students, and, at least until the first strangeness has worn off, will be looked after and have the fairest chances of being happy. If she has the sense and good taste to show a little deference to those who have been at College longer than herself (even when they are her juniors in age) she will never find any difficulty in getting on. It may be disagreeable to new students to see younger girls taking precedence of them; but it is a point of etiquette to which they ought to yield: and they ought to remember, too, that it requires some effort on the part of the “old students” to be very friendly to them all at once—especially when they seem to come in place of those who have gone down.

The charge oftenest brought against the “girl graduate” is that she is “gawky” and “has no manners”: if this is true of some of them it may be accounted for by the

fact that a good many of the younger ones pass straight from school to College without going much into society at the age when other girls do. It is certainly not true of all girl-students: and they would not be recognized in a drawing-room by any special peculiarity, all the more because Oxford girls do not cling to the "sad æsthetic garb" with the same fondness as the Cambridge ones. The "typical blue-stocking" with her short hair and spectacles does appear from time to time; but she is not very common. At Oxford, at least, the "masculine" or fast girl has been so rare that it would be almost personal to allude to her at all. Indeed there is so little to attract her in the quiet life that she would probably be glad to get away at the end of one term if she could. The intercourse with the male members of the University is not extensive; but as long as she is with a chaperone approved by the Principal, the "girl-graduate" is allowed the ordinary liberty in this respect. If she knows men at Oxford and is asked to their rooms, she may go, subject to the above conditions.

It must be remembered that the characters of most girls are nearly formed by the time they are nineteen or twenty, so that the influences they meet at College affect them according to their individual dispositions, not by any fixed rule. The girl-students are certainly fond of their work; but they have no desire to kill themselves over it: and as certainly are they fond of play too. There is really no one type which could be selected and described so as to give a fair impression of the rest, because there are so many types, and they really differ so little in their main characteristics from the girls who stay at home and do not go to College at all.

K. M. G.

CHAPTER XVIII.

OXFORD UNIVERSITY EXTENSION LECTURES.

THE University Delegates of Local Examinations are empowered by statute to receive proposals for the establishment of lectures and teaching in the large towns of England and Wales, and are authorized to appoint Lecturers and Examiners for carrying out such proposals. The Delegates have therefore appointed out of their own number the following Committee to carry the statute into operation :—

Rev. J. R. MAGRATH, D.D., Provost of Queen's College.	A. ROBINSON, M.A., Fellow and Bursar of New College.
Rev. J. F. BRIGHT, D.D., Master of University College.	A. H. D. ACLAND, M.A., Christ Church.
Rev. W. W. JACKSON, Rector of Exeter College.	E. B. POULTON, M.A., Tutor of Keble College, and Lecturer of Jesus College.
Rev. H. B. GEORGE M.A., Fellow and Tutor of New College.	
H. F. PELHAM, M.A., Fellow and Tutor of Exeter College.	M. E. SADLER, M.A., Christ Church, <i>Secretary</i> .

The intention of the University Extension Movement is to furnish for those who are unable to come to the Universities as many as possible of the advantages of a University Education. The University, in arranging local lectures, offers provisional facilities for this higher education in towns where there is no University or Local College.

University Extension Lectures seek not only to supply teaching adapted to popular needs, but to stimulate the

demand for such teaching. Their aim is to direct and encourage study by furnishing instruction organized in courses of lectures with discussions, classes, examinations, and certificates of merit or distinction. Their object is to bring the University to the people when the people cannot come to the University.

The Delegates are willing to appoint Lectures in Ancient and Modern History, Ancient and Modern Literature, Mental, Moral and Political Philosophy, Political Economy, Geography, Natural Science, Law, the Methods of Education, Art, Music, Architecture, and in other subjects which may be desired. The most popular subjects have proved to be English History and Literature, the History of Labour, Political Economy and Physical and Political Geography.

In the case of towns in which there is no Local Society ready to act in concert with the Delegates, a Local Committee is usually formed, which is prepared to give a guarantee for the expenses of the Lectures.

All arrangements as to fees charged for attendance at the Lectures and Classes are left entirely to the Local Committee or Society.

The Delegates are willing to organize Lectures and Classes at any season of the year which the Local Committees may prefer; but experience has shown that the three months before, and the three months after, Christmas are the times which, as a rule, are more generally convenient and attractive to students.

Each Lecture of the course lasts about an hour, at the conclusion of which those who so wish form a class, in which the Lecturer and the students discuss any points of difficulty which may have arisen during the Lecture. Thus, while the Lecture audience consists of those who are generally interested in the subject, the attendants of the class are usually those students who are prepared to work at home in connection with the teaching. After the Lecture, the questions printed at the foot of each page of

the syllabus are answered in writing by the students at home. These answers are sent to the Lecturer, and after having been read and corrected by him, are returned at the next week's class.

The need of text-books is partially met by the printed syllabus, which gives an analysis of the Lectures, supplies further information, furnishes lists of books recommended for private study, and, being interleaved, serves as a book for note-taking.

At the conclusion of the course an Examination is held in writing. Entrance to the Examination is optional and open to men and women, who have qualified themselves by a sufficient number of attendances at the classes or answers to the weekly questions. The Examination is conducted by a University Examiner, who (unless special arrangements are made) does not himself visit the Lecture town. The Examination is conducted, and the papers sent to Oxford, by the Local Committee. According to the result of the Examination, certificates of two grades are awarded by the University in the following form :—

University of Oxford.

LECTURES AND TEACHING IN LARGE TOWNS.

Certificate of Attendance and Examination.

L ECTURES AT _____ TERM 188 .

has attended a course of instruction in given under the authority of the DELEGACY, (according to STATUTE Tit. XIX. IV. *De Examinacione Candidatorum qui non sunt de Corpore Universitatis*.) consisting of Weekly Lectures and Classes for a period of weeks, and in the Examination held by the DELEGACY in the subjects taught in that course of lectures and classes has been placed by the EXAMINER among those who have

Satisfied the Examiner.

..... LECTURER. EXAMINER.

A prize, consisting of a book, is awarded by the Delegates at the termination of each course, to the student who, after regular attendance at the Lectures, passes the Examination most satisfactorily.

In connection with each course the Delegates issue a Travelling Library, which contains copies of the principal text-books and authorities recommended by the Lecturer. The library is returned to the Delegates at the end of the course.

The Travelling Libraries are packed in strong wooden boxes, measuring 2 ft. by $1\frac{1}{2}$ ft. by $7\frac{1}{2}$ inches. Each of the boxes, which are lined with leather and fitted with a sliding shelf, serves as a book-case during the course of Lectures. The boxes have hinged lids, which are fastened by studs and screw-nuts.

The Travelling Libraries are issued at no extra charge, beyond that of carriage by goods train to and from the University Extension Office, Oxford, on the following conditions:—

(1) The books are deposited in the responsible care of the Local Committee, which is acting in concert with the University, for the term during which Oxford Lectures are being delivered.

(2) The books are intended for the free use of students attending the Lectures.

(3) A record of the weekly circulation of each volume must be kept by the Local Committee on the printed form provided for that purpose. It is suggested that each volume should be issued for one week at the conclusion of each Lecture, and that at the expiration of the week the borrower should be permitted to renew his loan if no other application has been made for the volume. At the end of the course the circulation form is to be returned with the Travelling Library to Oxford.

(4) If a volume is defaced or lost, the volume must be

paid for. Each volume is stamped as belonging to the Delegates.

The Travelling Libraries have proved to be of the greatest value to students in towns where there is no easy access to collections of standard or reference books.

The fee payable to the University Delegates for six Lectures and Classes, including sixty copies of the printed syllabus, loan of Travelling Library, examination, certificates and prize, is £24 12s. An equally inclusive fee for twelve Lectures is £42 12s. These fees do not include local expenses of rent of lecture-room, printing and advertisements, or the Lecturer's (2nd class) railway expenses from his centre, which are divided among the various towns combining to secure his services.

When it is arranged that the same Lecturer should deliver the same lecture twice on one day to different audiences in the same town, the fee for each course is reduced.

The above fees are subject to a considerable reduction in the case of Lecturers appointed under the endowment scheme which was proposed in May, 1886, by a Committee consisting of:—

The LORD BISHOP OF SALIS-
BURY.

The LORD BISHOP OF NEW-
CASTLE.

The LORD CHIEF JUSTICE COLE-
RIDGE.

The Rev. the MASTER OF UNI-
VERSITY.

The Rev. the PRESIDENT OF
TRINITY.

The Rev. the WARDEN OF
KEBLE.

The WARDEN OF MERTON.

The Right Hon. SIR JOHN MOW-
BRAY, Bart., M.P.

J. G. TALBOT, Esq., M.P.

The Right Hon. G. J. GOSCHEN,
M.P.

Professor BRYCE, M.P.

A. H. D. ACLAND, Esq., M.P.

G. HERBERT MORRELL, Esq.

Dr. MARKBY.

The Rev. A. G. BUTLER.

ALFRED ROBINSON, Esq.

The Rev. L. R. PHELPS.

ARTHUR SIDGWICK, Esq.

This Committee issued the following appeal:—

Oxford University Extension Teaching in Large Towns and the Manufacturing Districts.

Since May, 1885, the Oxford University Extension Movement has been brought into closer contact with the working classes, among whom, it is believed, an opportunity has arisen for the wider development of organized University teaching. At the present time circumstances, which may not recur, make it possible for the University Delegates to establish in the manufacturing districts a large number of Lectures and Classes, and in this way to provide, with the aid of voluntary Local Committees, a system of higher education adapted to the needs of the working classes, particularly in History, Natural Science and Political Economy.

The Weekly Lectures and Classes, held under the supervision of the University Delegates, have been attended in twenty-two towns by more than 6,000 students, the greater part of whom are working men.

In many towns where Lectures have been delivered, all arrangements have been made and the guarantee-fund subscribed by Committees of working men, hundreds of whom attend the courses with great regularity and interest after their day's work.

As a proof of the desire of the working classes for the higher education provided by the Universities, it may be pointed out that within little more than twelve months, £300 has been subscribed by societies of artisans to meet the expenses of the Oxford Lectures which they have provided for their members.

It has, however, been found that the cost of University Lectures is too heavy for the poorer neighbourhoods, which are those where such teaching is most needed, and that it is difficult to retain the services of the most efficient Lecturers in consequence of the inability of the University

Delegates to guarantee to them the permanence of their work.

These difficulties, which at present hinder the extension of University Teaching, would be entirely removed if a small endowment were provided towards the support of three or four practised Lecturers of experience and success in University Extension Teaching who are prepared on this condition to devote themselves to the work for some years.

To provide this endowment, however, the University Delegates have no funds at their command. A Committee has therefore been formed to raise a sum of money for the endowment of tried and successful Lecturers.

In answer to this appeal, the Committee have received funds which enabled the University Delegates to appoint the Rev. W. Hudson Shaw, M.A., late Exhibitioner of Balliol College, and Stanhope Essayist, the first endowed University Extension Lecturer under the above scheme.

Recognition of Certificates by the Science and Art Department.

The "Science Directory" (1885), § 34, contains the following addition :

"(e) Certificates under the Universities' Extension Schemes will be accepted as qualifying, without further examination, on special subjects, which will be considered on their merits."

In case of a person holding such a certificate and desiring to teach under the Department, he should apply to the Department, stating what subject he desires to teach and asking that the Examination which he has passed under the Oxford University Delegates for Local Lectures should be accepted in lieu of further examination. The Department would then ask the University Authorities to verify the applicant's statement, and to give such further information as might seem desirable as to the percentage of marks which he had obtained, etc.

It should be added that University Extension Lectures are not found in any way to lessen the numbers attending the Government Classes in Science and Art, and many of the Science and Art Teachers are warm supporters of the University Extension Classes in their own towns.

The University Delegates have received material assistance in the development of their teaching from the Royal Geographical Society, the Cobden Club, the Clothworkers' Company, the chief London Publishers and the Delegates of the Oxford University Press.

Courses of Oxford University Extension Lectures have been delivered recently at the following towns: Ashburne, Barnsley, Bath, Manchester, Reading, Leamington, Malvern, Rotherham, Doncaster, Rochdale, Bury, Ashton-under-Lyne, Bolton, Bridgwater, Tiverton, Taunton, Hereford, Salisbury, Huddersfield, Oxford, Newcastle-under-Lyme, Newcastle-on-Tyne, Burnley, Falmouth, Camborne, Truro, Redruth, Stratford-on-Avon, Cheltenham, Swindon, Hastings, Tunbridge Wells, Canterbury, Brighton, Enfield, Crewe, Maryport, Windhill, Melksham, Cirencester, Kidderminster, Stourbridge, Hebden Bridge, Wells, Wallsend, Banbury and Uxbridge.

An interesting experiment has lately been tried by the Delegates with a view of bringing the advantages of continuous instruction, under the guidance of an experienced teacher, within the reach of isolated students. For this purpose six Lectures upon "the Worker and his Welfare," have been written by Mr. Arthur Acland, M.P., and have been printed in six separate numbers, each of about twelve pages demy octavo. Copies of these Lectures are posted fortnightly from Oxford to the subscribing students: the students are invited to write to the Lecturer about any difficulties they may find in the subject, and the Lecturer also carefully looks over, corrects and returns to them the answers which the students write to the paper

of questions printed at the end of each Lecture. The cost of a single ticket entitling the holder to one copy of each Lecture free by post, to communication with the Lecturer and to the correction of answers to the fortnightly questions, has been fixed at five shillings. It is possible that this system of Correspondence Lectures may be extended in the future to other subjects.

Applications from members of the University for appointment to the staff of Lecturers should be addressed with statement of Honours, proffered subjects and references, to the Secretary to the Delegates for Local Lectures, Examination Schools, Oxford. The Delegates regard it as essential that Lecturers should before appointment to their staff have obtained experience in lecturing.

M. E. S.

CHISWICK PRESS:—C. WHITTINGHAM AND CO., TOOKS COURT,
CHANCERY LANE.

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